The Womens Missionary Magazine

of the United Presbyterian Church

VOLUME 52 DECEMBER, 1938 No. 4

A Study of India

Based on two books Moving Millions, written by eight missionary specialists and The Church Takes Root in India, By BASIL MATHEWS.

DEAR INDIA

Dear India!
Sitting within your clay made house of dreams,
Holding your tiny oil lamp high,*
By whose unsteady beams
Your crumbling walls reveal
Futility of life—
A wheel within a wheel.
Dear India!
With purpose half intent to flee the walls,
To dare the vast untrod,
To brave the blight that falls;
Waiting with outstretched hands
Yet clasping to thy breast
The iron of thy bands.
Dear India!
Dost fear the sordid touch of human hands?
Shrink not, for in this human throng
'Tis God who stands
Beside His children weak
Lifting us to Himself
If Him alone we seek.

By Pearl Dorr Longley. From Oil Lamps Lighted.

By permission of Fleming H. Revell Company, Publishers.

*The tiny oil lamp is symbolic of the old India. This poem is symbolic of the struggle going on today in changing India.

The World Invades the Village

THE word "change" is written all over the map of India. The great cities of India, in certain sections, are like European cities. Looking down a long street in Bombay one can see hotels, banks, apartment houses, offices, smart English shops, familiar advertisements of automobiles and everything else down to chewing gum.

India through her history has had many great philosophers and scholars. India has some of the finest specimens of ancient architecture that can be seen in the world. India has today many fine outstanding brilliant men and women, who are devoted to their country, and who are working for change.

But in studying India one must keep in mind that the cities comprise but a small proportion of the whole population. Out of the 352,837,778, 90 per cent of the people live in 700,000 villages, and 92 per cent of the population are illiterate.

Indian villages run largely along one pattern—simple mud houses, either sun dried brick, or mud walls built as they dry, and a few more substantial houses. When a building is finished the women put on a wash of mud, manure and water, and repeat this "mud-wash" at intervals. A house that has just been treated looks very neat, clean and "spic and span," particularly if the brass vessels scoured after every meal, are standing in a shining row along the wall.

There is practically no furniture. A little fireplace built up of mud answers for a stove over which the women squat as they cook the daily food; the bed is simple—a wooden frame with cord interlaced across the width and down the oblong, and very comfortable. Much of the preparation for the cooking is done on the outside out in the open air.

Basil Mathews in "The Church Takes Root in India," tells of the "Rhythm of the Village" which is a very expressive phrase. Indian life does not run along individualistic lines but moves as a whole. He tells of the different craftsmen necessary for the carrying on of village life; the carpenter; the dhobi (washerman) the potter; the barber, whose business, besides shaving and cutting hair is that of matchmaking. (His wife shampoos the hair of the Brahmin woman and when a new baby comes into the Brahmin home she anoints not only the baby but also the mother); the florist who provides flowers for garlands and who also provides the henna for coloring the finger nails and the toe nails of the bride and groom; the vegetable grower; the rice grower; the grain parcher who makes what corresponds to puffed wheat or pop-corn; the tailor who sews for both men and women; the oil presser, the water carrier; the goldsmith; the accountant; the Brahmin—and then the outcastes who are the leatherworkers and scavengers.

Little money is exchanged in this order of society as each pays the other in exchange of service.

The poverty of the village people is appalling. One sees people who never have sufficient nourishing food, whose children are thin, piti-

able little objects—all of them hanging on the abyss of starvation all the time.

What makes so much poverty in a land with such potential riches? Two things might be mentioned: Caste that has a strangle-hold on the people, and Ahimsa—non-injury to animals. The latter sounds very tender, but because of this belief a rat cannot be killed. Yet the rats consume 10 per cent of all the grain grown in India. The monkey is sacred and he is a robber of food. The cow is the holiest of all. Mr. Sam Higginbottom states that 90 per cent of the cattle in India are worthless, not paying for themselves in milk or calves.

It is rather startling to know that while the United States has 68 million head of cattle that India with one-third of all the cattle in the world has 225 million and that the estimated cost of feeding these cattle is 680 million dollars a year, and only one-tenth of them paying for their board and keep! What a pity when the country is swarming full of half-fed children that the "Swami Bull" can go through the streets and eat the grain from any merchant he chooses. Non-injury to animals loses its virtue when, because of its workings, children are deprived of food.

New Transportation

But even the villages are changing. The "world invades the village" in various ways. Transportation has brought the city to the village and has taken the village to the city.

Miss Van Doren's description is vivid: "A motor bus carrying twice the legitimate number of passengers, and with its top loaded with vast accretions of tin trunks, bundles, buckets, cooking pots and household goods of infinite variety whirls precariously around a corner and by some miracle of Providence arrives in the midst of babies, buffaloes and hens without destroying a single life. In the wheezing overcrowded bus we see the climax of rural change in India.

"The bus is the villager's own pos-

Pasrur Potter making thank offering jugs. Cooking vessels at the left.

session. In it he travels—at twenty miles an hour instead of two. In it the peasant goes to town and the town with its new ways and alluring products comes to the countryside."

Many kinds of organizations are interested in village uplift. The government is promoting many projects, the educated people of India are looking at the village and noting how it is centuries behind the rest of the world. They are aware that India cannot rise to a higher status while 92 per cent of its people are illiterate. They are beginning to work for legislation that will relieve some of the burdens and handicaps of village India.

The Missionary Contribution

Giving all due credit to all the agencies that are contributing to change and advancement, the missionary cause can lay claim to a peculiar service that has been most vital in the life of India. Before India was concerned for her poverty-stricken villagers and outcastes, the missionary was looking with sorrow on their condition and hand in hand with his message of salvation from sin, he carried a message of hope for a better life here and now.

Let us take education. Did Hindus ever plan to educate the common people? The answer is "No." Did Mohammedans? Again the answer is "No." Did the British Government, while establishing special schools, plan for schools for the common people? And again the answer is "No." Did the educated people of India ever promote schools for girls? It is "No" again. From the earliest beginnings of missionary work schools were established from primary grades to colleges. The fruits of these schools were soon observed and India got a new idea.

In medicine and sanitation missionary doctors have led the way. Dr. Muthulakshmi Reddi, one of the outstanding doctors and reformers in India said when she was president of the All India Women's Conference: "I would be failing in my duty if I did not offer a word of tribute to the several missionary organizations which have been the pioneers in the cause of female education. The women of this country have been placed under a deep debt of gratitude to these missionary agencies." In discussing medical work Dr. Muthulakshmi added: "In this field missionaries were the pioneers in organizing hospitals and dispensaries for the women and children of India."

In the matter of village improvement missionaries have aided the villagers in attempting to clean up their places of abode. They told them of the dangers of impure water, of foul streets, of contagious diseases. For years such seed has been sown wherever the missionary has gone. Boys were taken from village homes to be educated and part of these boys have returned to the village to introduce new ideas of living.

In a copy of the *Indian Witness* for June 2, 1938 is a report of a conference where village people came together to discuss "Rural Reconstruction Through a Living Church." In connection with this conference was the "Clean Village Cup Contest." A group of missionaries including Dr. and Mrs. Lucas of the Presbyterian Church; Dr. and Mrs. Stuntz of the Methodist Episcopal Church and Dr.

and Mrs. Heinrich of the United Presbyterian Church were entertained by the Mohammedan District Magistrate, who is much interested in village improvement.

In this area selected wheat and cotton seed is being used. The wheat crop in two years was doubled. There were other factors: fertilization was used on the fields instead of being allowed to befoul the village; the people got more of their water rights and there were good rains. The reporter added: "It was the first three lines of personal effort that enabled the village to cash in 100 per cent on the Lord's part."

"Christ Comes to the Village"

Best of all, Christ, in the person of His representatives has come to the villages of India—not to all of the 700,000, but to many of them. Today there is a Christian center and a group of Christians in 70,000 of the villages of India.

Even the enemies of Christ are forced to admit that He has made a change in the lives of the humble villagers. Will these who are His witnesses be so strong in their testimony that their neighbors will take knowledge of them that they have been with Jesus and have learned of Him.

Only so, in these dangerous days, when the "world invades the village" can the forces of righteousness prevail through Him who said, "I have overcome the world."

The Needs of Rural India

THE needs of Rural India are multitudinous. Friends to guide in this changing day are essential. Properly guided the villagers will discover that they themselves are able to overcome many of their handicaps.

The text books, *Moving Millions* and *The Church Takes Root in India*, give information in detail. It is necessary here only to list some of the needs of these people living in the 700,000 villages of India.

In a physical way better dwellings are essential, separating the animals from the family.

Good wells, witn pure water for all castes and for the outcastes.

Cleaner villages with some system of sanitation.

An educational program for all. Enough instruction tor men to make them independent of the public accountant and letter writer.

Banks that will eventually eliminate the money-lender.

Introduction of new arts and crafts, making people able to do more than just one thing.

Schools that will fit boys for better rural life, that will give understanding of seed selection, better strains of cattle and chickens; that will teach girls sewing, cooking, gardening, chicken raising and child care.

Health education that will make people understand contagion, vaccination, inoculation, dangers from mosquitoes and flies.

A "Station Wagon" from a central hospital making regular visits, ministering to the sick and instructing mothers in the care of infants.

The Government is beginning to work along these lines. But this is not enough. Rural India needs new people and there is just one way to make new people and that is through the Lord Jesus Christ. His messengers have something to give that no government can supply and that is a knowledge of the more abundant life through Christ. Through Him, there is release from the galling fetters of caste and release from the bonds of superstition.

The glory of the church is that where the gospel has been preached over a period of years that a new way of life is opened up, people learn to read the Bible for themselves, to follow its precepts to hide it in their hearts and practice it in their lives.

The supreme need of rural India as of the whole world is the Lord Jesus Christ. Will His church give Him to them?

Socrates in An Indian Village

F. B. BRAYNE late Deputy Commissioner of Gurgeon District, Punjab, author of "Village Uplift in India" has written "Socrates in an Indian Village" from which the following chapter has been taken.

Mr. Brayne has rendered a great service to India's villages as he has worked for and with the villagers. In his introduction he points out that in the course of years many improvements are noticeable—Marriage registers; reduction of jewelry; bright Boy Scouts; girls reading in boys' schools; vaccination; inoculation; Persian wheels; banks; dramas, lantern lectures, ladies' gardens; children's games; latrine arrangements, etc., etc. (Not all of these are to be found in one village however).

Of himself and his method he says: "Socrates is a very rude old man, and an awful bore; his conversation is very plain, and it is only the sincerity of his motives and the obvious truth of the blunt and crude remarks that he makes that prevent the villagers from at least turning him out of their villages, if not abusing and assaulting the old man, in spite of his grey hairs and venerable appearance."

TRAINING

SOCRATES: How are you today lambardi ji? (Headman of the village).

LAMBARDAR: Very well thank you; and you?

SOCRATES: So, so. I am an old man you know, and alone. By the way where is your son this morning?

LAMBARDAR: He's training a horse out there in the fields.

SOCRATES: What is it being trained for?

LAMBARDAR: For riding, of course

SOCRATES: I did not know any special training was needed.

LAMBARDAR: Yes of course Socrates. Bullocks must be taught to plow and pull carts, and horses must be taught to carry riders and to play polo and every other of the many duties they have to perform.

SOCRATES: Indeed! How elaborate the work of a zamindar (owner of farm land) when he has to train all his animals for their work.

Just then the lambardar's wife called to the lambardar and asked whether all the arrangements were complete for their daughter's wedding.

SOCRATES: Oh! May I congratulate you? When will the wedding take place?

LAMBARDAR: The ceremonies will start tomorrow.

SOCRATES: Your daughter has been taught and trained, I suppose, for her future married life?

LAMBARDAR: What do you mean?

SOCRATES: Well did you not say that your animals had to be carefully trained for all the duties they might have to perform?

LAMBARDAR: Yes; but what has that to do with it?

SOCRATES: Well, isn't it equally necessary to train girls for their future duties?

LAMBARDAR: Well she can grind corn, make fuel cakes, and cook a bit. What more would you have? After all, she's only a woman.

SOCRATES: Splendid! Her husband

will be indeed lucky to have such a carefully trained wife.

LAMBARDAR: Of course he will be; and haven't I spent a fortune on her jewelry? Ah me! He is a good lad though. May he have many children to carry on his name! His father's grandchildren have so far all died in infancy—such is his luck!

SOCRATES: It is the heart's desire of every villager to see his children grow up strong and healthy?

LAMBARDAR: Yes indeed, that is our whole prayer.

SOCRATES: Who brings up the children?

LAMBARDAR: Their mother, of course.

SOCRATES: And this is her most important duty?

LAMBARDAR: By far.

SOCRATES: And with all the diseases and accidents and the unfortunate insanitary state in our villages, it must be her most difficult duty?

LAMBARDAR: Yes it is. As I said, our friend's grandchildren have all died young and he is still without grandchildren.

SOCRATES: The responsibility of the mother is indeed great.

LAMBARDAR: Yes it is. I hope my daughter will not fail.

SOCRATES: Not with the careful training I am sure she has had.

LAMBARDAR: There you go again! What do you mean?

SOCRATES: Didn't you just tell me that your animals are carefully trained for their future duties? Your daughter is far more important than your cattle. You have surely trained her thoroughly in all the difficult work of bringing up children.

LAMBARDAR: What do you mean? I told you she could grind corn, make fuel cakes and cook rough food. What more do you want?

SOCRATES: I suppose your daughter has been taught about washing and feeding babies, making and mending clothes, how to deal with their simple ailments, sore eyes, cuts and bruises and pains inside? She knows how to ventilate a house and how to avoid smallpox, plague and so on?

LAMBARDAR: Don't be foolish, old man. What do I know about all these things, let alone my daughter, who is a mere child and a woman at that? These things are all decreed by fate. If the gods will, her children will grow up straight and healthy. If they will otherwise—well it is fate.

SOCRATES: What about vaccination and quinine, latrines and mosquito nets? You were a soldier once and know all about these things, and you know very well that the more attention paid to these things the healthier the regiment was.

LAMBARDAR: Yes, you are right; but what has a woman to do with all this?

SOCRATES: A very great deal, O Lambardar, if she wants healthy children. Can your daughter make clothes?

LAMBARDAR: No, I am afraid not; there's not much time to learn—the flour mill and all the other work leave little leisure. She's only a woman. What's the use of bothering about her?

SOCRATES: But you just said that the bringing up of children is the most important duty of the girls.

LAMBARDAR: Yes.

SOCRATES: And you said your children are very apt to die in infancy?

LAMBARDAR: Yes.

SOCRATES: And you admitted that a lot could be done to make things healthier in the regiment?

LAMBARDAR: Yes.

SOCRATES: And a village is much the same as a regiment, I suppose.

LAMBARDAR: Yes.

SOCRATES: Then why not give the future mother a chance and train her for this, her most important duty?

LAMBARDAR: How?

SOCRATES: Send her to school.

LAMBARDAR: Where? There's no girls' school here.

SOCRATES: There's a boys' school?

LAMBARDAR: Yes, of course.

SOCRATES: Who is going to bring up the children—the father or the mother?

LAMBARDAR: The mother, of course.

SOCRATES: Then why not send her to school instead of the boys. Why have a boys' school when a girls' school is far more important? But why shouldn't your girl and boy go to the same school?

LAMBARDAR: Don't be silly, Socrates; you know it is impossible.

SOCRATES: Why, O lambardar?

LAMBARDAR: Boys are boys and girls are girls; how can they go to school together?

SOCRATES: They all play together 'round the village, don't they?

LAMBARDAR: Yes, of course.

SOCRATES: No one supervises them or looks after them?

LAMBARDAR: No.

SOCRATES: Do they ever come to harm?

LAMBARDAR: No, of course not. Don't insinuate such a thing against us honest villagers.

SOCRATES: They will all be looked after and supervised in school.

LAMBARDAR: Yes I suppose so.

SOCRATES: Well, why should they come to harm there, then?

LAMBARDAR: Well when you put it like that, Socrates, I see no objection.

SOCRATES: Then send your girls to school, so that they may acquire some education and be able to learn the simple principles of running a home and bringing up children. Perhaps then you won't be so absolutely the slaves of fate, and have to see your children die through the neglect and ignorance of their mothers.

LAMBARDAR: Socrates, it is too late for me and my children but I will try to make my grandchildren educate their girls for their future responsibilities.

A CRY FROM INDIA

Lord, in the darkness I wander;
Where is the Light? Is there no Light?
Nothing know I, but I wonder
Where is the Way? Is there no Way?
How may I reach Thee, I wonder;
Is there no way? Where is the Way?

(Tamil poet, 1000 years ago)

We Go to Martinpur

By MRS. HARRIET BOOBYER

WE came to Martinpur down the canal road which runs between the "low level" canal and the new "high level" canal, the latter meaning so much to the Martinpur farmers as it gives them more water, which they badly needed, for although the desert here has not literally "blossomed like the rose," this irrigation project has opened an area of considerable production. We turned off on the side road and were soon in the village itself, interested faces peeping out as soon as the sound of the motor was heard.

When the time came to visit the girls' school, "The Mary D. Taylor Memorial," (which also enrolls little boys!) we were surprised to see that a red banner with "Welcome" on it topping an arch and greenery over the entrance was meant for us, and on going through the gateway, to find the school children lined up in a double row, holding high triangular flags of all colors. This made a gay appearance as we walked through, while a hearty song of greeting gave us a warm welcome. Miss Kathryn Beattie introduced us to the head mistress and all the teachers and we enjoyed seeing the different classes. When we came back in the afternoon it was interesting to see that the children in addition to using their slates and "takhtas" (writing boards) learned their numbers by tracing them in the dust and studied their "tables" with piles of stones forming the Urdu characters of mud very cleverly and laying them out on the brick floor of the veranda. How these children sang, in school and out, for when they were dismissed they lingered outside in the street and sang a favorite song of theirs—"Drink the water of life." I am sure that Mrs. Taylor who gave the money for the building of this school, if she were living, would feel that her gift indeed means much in the lives of the girls and boys who here receive a primary education and a Christian education.

> This vivid description of a visit to Martinpur was written by Mrs. Harriet S. Boobyer who with Mrs. Randles was sent by the Women's General Missionary Society to visit all our mission fields.
>
> Contrast a "Christian" village with the usual Indian village.
>
> The attendance at prayer meeting is worthy of a second reading.

Our visit to the Nelson Pratt Memorial School for Boys was equally interesting. Girls attend this school, a middle school up to "the eighth" class, through special permission; this being the only co-educational Middle School in the Punjab. As we neared the entrance, a band of eight pieces, bag pipes, drums and other instruments, struck up a tune and the head master had us follow the band between the rows of boys and girls with the Boy Scouts holding their signal poles as an archway for us to pass under, into the school courtyard all decorated with paper decorations. Eleanor Roosevelt had nothing on us that day and the Deputy Commissioner who arrived in the afternoon was "small potatoes!" We saw the

hand work and the classroom work, listened to a very interesting musical program with native musical instruments and inspected the school gardens. These afford very good projects, for accounting, and composition work goes along with improved methods of agriculture.

Then the school was called out into the compound. The Girl Guides gave an exhibition of knot tying, the "Cub Scouts" gave their "howl" and the Boy Scouts their patrol calls. Then the boys put on a very spirited drill to the accompaniment of the band. We left the school, thanking them for the honor they had paid us and for the pains they had taken to show us their school and their work. We truly felt that these honors (here and elsewhere) were not being paid to us but to you whom we represented and we accepted them in that spirit. Here in these two schools 300 children are receiving a good vernacular education up to the eighth class, with Christian training by the Christian teachers—men and women of this village. What Christ does for women! In 35 years, in addition to many boys and girls who were educated in this village, 27 girls have had normal training, while in three Moslem villages adjoining in the same period of time not one girl has been educated!

After tea we went out to visit in some of the homes with the Bible Women. It was just sunset, that time when the blue haze from the smoke of the evening fires hangs low, mingling with the dust as the buffalo carts are driven home, and the sky is a band of dull rose shading into blue around the horizon. The mud walls and homes take on soft tones and shadows as we go in and out, finding that a great many of the women are not in yet from the cotton fields. We stop at the village mill to see the grain being ground slowly by the patient blindfolded oxen; stop to see the village woman popping corn, the sweet meat seller, and the man trading oranges for little bolls of cotton just picked from the field.

"Singing Parties"

As we go from here, a "singing party" comes along, a group of men carrying a flag, a red cross on a white ground, the long pole making the flag plainly visible over the walls of the courtyards. Children follow, figures appear in the doorways and climb up on the walls. The group sings as it goes, psalms of the Church, reminding the people of the village that there will be prayer at eight o'clock, for God's Spirit has moved upon the hearts of the people of this village and they have had great revival and have been witnessing to that revival in their own village, and by "walking parties" to other villages. The party pauses as it comes up to us and sings, then moves on, the men shouting: "Christ be victorious," and the children responding.

We see a light flare up in a courtyard and go in to see the "roti" being baked for the family meal. Here in an oven-like wide-mouthed jar, a crackling fire of the thorn bush makes a quick heat and when it is hot enough the cornmeal cakes are very skilfully flattened out and clapped onto the inner sides of the oven, where they puff up and bake. Fourteen in this family and plenty of roti

must be made! As we go out of this courtyard and turn homeward, the singing party away down in the village is dimly seen and their songs faintly heard.

Prayer Meeting Every Night

We come back at eight o'clock, enter the church and find rows of people seated on the floor in the shadows, the lamp on the pulpit the only light. The pastor's message is earnest, the prayers fervent and the music, while strange to our western ears as well as the accompaniment of native instruments, is sweet indeed in His ears. Two hundred people are here for prayer meeting (as on every other night)—men and women tired from the fields and village work. Ah, church at home, how you are challenged, how you are shamed by these village people.

Sabbath morning we were awakened by the church bell ringing for early morning prayers and the singing of the same group going about the streets for here there is no call of the Mohammedan mosque to prayers nor sounds of the Hindu waking his gods that they may hear him. We go to church at 10:00 and soon the people are streaming in. We stopped counting at 350. Some of the men and women go forward and pour their offerings of grain onto a cloth spread on the pulpit platform; another cloth is ready for the offerings of cotton. In a land where food is none too plentiful, especially now when there were few "summer rains" and the "turn" of the canal water into the fields is only every ten days, each portion of grain given means that it is literally given by those who will go hungry some time for lack of it, and cotton is money. But when the collection baskets are passed, almost every hand is stretched out to put in a coin, small it is true, but what they have to give they divide

Photo by H. R. Ferger

A glimpse of an Indian Village. This is a typical scene among the mud huts and walls of a North India village as the Christians gather to welcome a visitor. Note the beds at lower right hand.

up so that each child also has a piece to give.

The red cross in the glass of the eastern window casts its ruddy glow on the brick floor and the little children like to run there and stand in the reflections. May it be a symbol of young India cleansed by the blood of Jesus who died for them! The "padre sahib" preaches very earnestly on a verse from the second chapter of Philippians—"Let this mind be in you which was also in Christ Jesus." Things are a bit informal, babies cry and little sisters and brothers and mothers take them in and out, but in the main the audience is very attentive. These are they who have "come up through great tribulation."

Martinpur, as a Christian village, has not fulfilled all that was dreamed for it, nor has it yet risen to the heights of Christian life of which the people are capable, but yet it is *different.* The Cross on the church is dominant; the church bell calls and not the muezzin; the atmosphere is different. Mud walls fade away from one's remembrance, earnest faces, fervent prayers and a seeking for God remain as memories of this time spent in the village. One feels that these Christians of today are trying to walk in the footsteps of the Christ who walked the dusty streets of many villages so long ago.

AT RICE HARVEST

The mango tree spreads sheltering branches wide
  Above the clustered, mud-walled huts. The sun
Beams merciless on all the countryside—
  Parched fields whose meager harvest has begun.
A woman, withered, toothless, almost blind,
  Sits in a dooryard pounding rice, and here
A child creeps in the dust, and shouts to find
  Tools that the village craftsman has left near.
O child with the jet black curls, and deep-lashed eyes,
  So gaily playing by that newmade plough,
  (Being too small to work) when you've grown wise
  And toil has marred the beauty you have now,
Shall you hear words that make this dark world bright,
"My yoke is easy, and my burden light?"

—*Louise Birch Rambo.*

Bungeli, India, *In World Call.*

Pioneers in Medical Work

THE very first medical work in our mission was begun by Dr. Sophia Johnson who established the work in Jhelum ministering for several years.

In 1886 Dr. Maria White, "the first recognized medical missionary of the Missions" began her long service for India.

While in India the Editor received a letter from Dr. Maria White in which she gave a short history of the beginnings and the development of her work. This letter was written just a few weeks before Dr. White was called to receive her "Well Done" from the Master.

HOME FOR THE AGED,
WILKINSBURG, PA.

October 13, 1937.

My dear Mrs. White:

Although I am at the opposite side of the earth from you yet I wish the pleasure of welcoming you on your first visit to India. I am more than grieved that I am not there to give you the story of the opening of the Medical Work in Sialkot.

You will see the four large buildings of the old hospital. Every wall around the grounds belongs to the Women's Board. The Board gave me the first help; it was for the first two main buildings facing the main street. We bought the space that the old Dispensary stands on and the ground back of it with that money. The ground which joined it, on which is the large square building built around a court, (the original native style of handling women) was a gift to me personally from the uncle of the dethroned ruler of the Punjab. Jo-Jot-Singh was the uncle's name. I received $5,000 from the first thank offering but that by no means met the expenses.

It was in 1901, I believe, that I built the two-story building just under the fort. Another $5,000 was given for that and for it also, I got help from India.

The third one is the Elizabeth Gordon Home, built across the street by the side of my garden; $5,000 was given for it by the children of the church of America, and the ground the building stands on was included in the purchase. The side the servants occupy, I purchased with money I provided myself and the garden was a gift to me by the same person who gave me the other, Jo-Jot-Singh. He brought his daughters to Sialkot and was there for a long time to have them under my care and he paid regular fees to the hospital. Their mother was dead. In addition the money for the well that is at the foot of the hospital was also given me by Jo-Jot-Singh, and the Municipality gave me the ground for it. In this way, God set His seal on the work which He had called me to do.

I don't know if anyone can show you the native house in which I first opened the work and carried it on for two years on a small side street off the police court on the side next to Hajapour.

The hospital at Pasrur was my own personal gift as a memorial to my parents. That was built by money my two sisters had willed me at their

(Continued on page 213)

We Go Out With the Station Wagon

By MRS. HARRIET BOOBYER

THE new station wagon is loaded with two chests of medicine and the doctor's bag and we take our places on the front seat with Dr. Hunsberger, who is driving. Miss McKelvey and one of the hospital nurses occupy the next seat and Khama, the motor man, is in the third seat. The dust billows out under our wheels as we take the road to Philora, the village where Mr. and Mrs. Nesbitt and Miss Helen Artman have set up their camp.

The station wagon is brown with dust, and we are, too, when we arrive about eleven o'clock and unload. In very short order the medicines and salves and instruments are laid out on tables in a tent, ready for the clinic. The patients are ready also. Word had been sent out to all the surrounding villages the day before that the American doctor would be at the camp today and already the women and children have come in and are listening to the Bible Women as they tell the Gospel stories and sing the Psalms.

The Station Wagon is a recent addition to the equipment of Sialkot Hospital. When Dr. Hunsberger was on furlough last year the need of such a wagon was mentioned among her friends. One man sensing the need made this as a personal gift to the hospital. "Who follows in his train?"

The doctor rings her bell and the Bible Women send in the first patients. Quickly the doctor takes the record, inquires the symptoms and prescribes. Then the nurses have a busy time, working swiftly and efficiently in the cramped space. As fast as the treatments can be given the bell is rung and fresh patients come in. And so on through the morning, with the crowd constantly increasing. Every child within walking distance, it seems, has come to see the camp, which must be as great an event as when "the circus comes to town." Even the boys who herd the cattle let their charges come as close as possible so they, too, may see the interesting sights. Relations come in with the sick and the camp hums with life—and sound! There is no let-up in the crowd and at last the doctor calls a halt and we go to the Nesbitts' tent for a very appetizing "breakfast."

Then the clinic begins again and great is the anxiety among the crowd lest they lose their chance to get medicine. Miss Artman must be quite firm in keeping order at the entrance and one of the Bible Women must be equally insistent that those who have been treated move out and do not crowd the tent to suffocation.

We sit where we can see into the tent and watch the doctor and the nurses at work. Their hands must be sure and their motions swift and unerring as eyes are treated, throats swabbed, drops put in noses and ears and various other aches and pains attended to, some minor, some very serious—infantile paralysis, typhoid, bronchial pneumonia, etc., etc. Poor dirty, suffering humanity, seeking healing!

Plenty of castor oil is given right on the spot, mothers holding down wriggling children for the doses! Many a crying child gives just that strategic moment when medicine can best be administered, to its great disgust. Bottles of every size and shape (and condition!) are presented for medicine to be carried home. Powders are handed out with the injunction not to eat the paper, for patients have been known to eat paper and all! The cans of zinc and sulphur ointment go down, down, as portions are handed out and many medicines are running low when the last patient is seen—about five o'clock. Over one hundred and fifty children and women and men from ten different villages have been treated and serious cases advised to come into the hospital for further treatment. These, and many more who lingered out of curiosity, have been taught in various groups all during the day. Christ has been lifted up in word, in deed and in life.

The doctor and the nurses stretch themselves wearily, tired after the hours of incessant work. The medicines are packed up, and then tea is very welcome, indeed! We get into the station wagon and say goodbye to the Nesbitts and Miss Artman, who will continue on in camp, reaching out from here to many villages round about. We drive home in the darkness which is soon upon us, having had another wonderful experience.

Was this day worth while? What would you say?

IN THE SECRET OF HIS PRESENCE

In the secret of His presence how my soul delights to hide!
Oh, how precious are the lessons which I learn at Jesus side!
Earthly cares can never vex me, neither trials lay me low;
For when Satan comes to tempt me, to the secret place I go.

When my soul is faint and thirsty, 'neath the shadow of His wing
There is cool and pleasant shelter, and a fresh and crystal spring;
And my Saviour rests beside me, as we hold communion sweet;
If I tried, I could not utter what He says when thus we meet.

Only this I know: I tell Him my doubts, my griefs and fears;
Oh, how patiently He listens! and my drooping soul He cheers.
Do you think that He reproves me? What a false friend He would be,
If He never, never told me, of the sins which He must see.

Would you like to know the sweetness of the secret of the Lord?
Go and hide beneath His shadow: this shall then be your reward.
And whene'er you leave the silence of that happy meeting place
You must mind and bear the image of the Master in your face.

Ellen Lakshmi Goreh, an Indian Christian.

"The Blind Receive Their Sight" in India

A Remarkable Example of Modern Medical Missionary Service in Shikarpur, Sind, India

By STUART BERGSMA, M.D., Taxila, Punjab, India

FIVE thousand patients come to Shikarpur Eye Hospital in January and February of each year. For twenty-eight years the C. M. S. Hospital of Quetta has maintained this branch hospital which is open only two months of the year. For twenty-eight years Dr. Henry T. Holland, dean of all eye surgeons in India, has carried on his amazing work of giving sight to thousands of India's almost countless blind people. Between 1,000 and 1,500 cataract operations alone are performed each year. It is no exaggeration to say that sight has been restored to 30,000 by this man and his co-workers.

It was my great privilege to be one of the guest surgeons invited to help in the eye work at Shikarpur in January and February of 1938. I found Shikarpur like most other Indian cities, dirty, congested, lacking necessary sanitary arrangements, with narrow streets and open sewers, bazaars with food stalls swarming with flies, dust filling the air—all ideal conditions for the spread of disease.

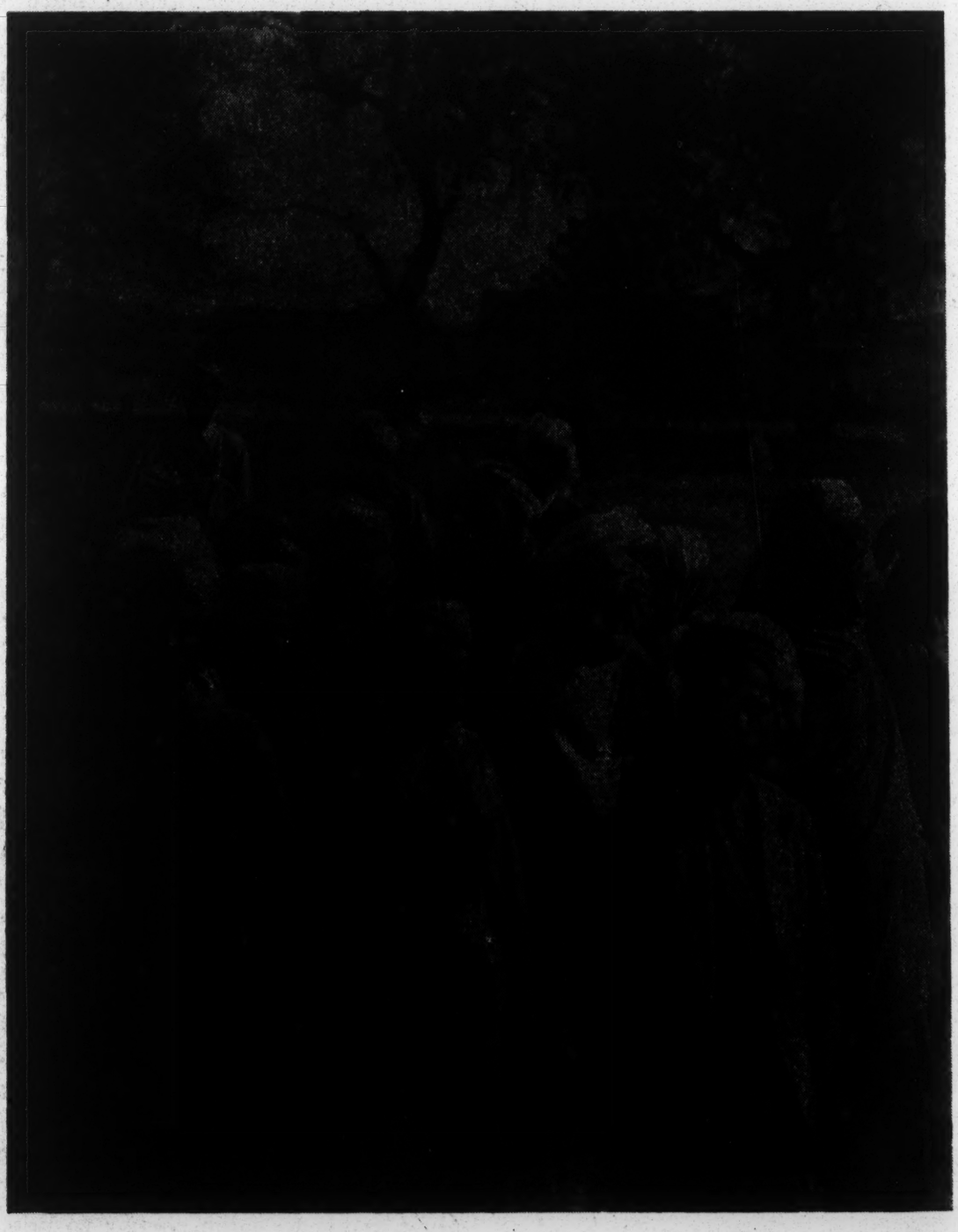
Few of our patients, however, come from the city itself. They come from villages scattered all over the Sind Desert. The fame of one man, "Holland Sahib," draws them to the Eye Hospital at Shikarpur, about three hundred miles from Karachi in Southwest India. As many as 400 patients come in one day and on the two busiest days our staff of four doctors performed 88 cataract operations and an equal number of other eye operations each day. In January and February altogether about 1,500 cataract operations were performed.

The most common eye condition for which relief is sought at the Shikarpur Eye Hospital is cataract. Indian *hakims* or untrained "doctors" have for ages treated blindness due to cataract by pushing a needle into the eye right into the pupil and pushing the lens that has become opaque away from the aperture where it blocks the channel of light and back into the rear chamber of the eye. The patient so treated has vision restored immediately in many cases and as a result the *hakim* makes a lucrative living. He does not stay in that village very long, however, nor does he return if he can help it; for his patients in most cases eventually become incurably blind.

Glaucoma is a dreaded eye disease in which the "window" of the eye becomes a greenish hazy color and the eyeball becomes hard. Patients who present themselves early for operation can be helped a great deal, but many suppose they are developing cataracts and there will be plenty of time. They arrive practically sightless, only to be told: "Too late! Nothing can be done!" Strong men break down and plead: "Just a little operation! please, give me just a little sight!" They beat their foreheads, they grope to some corner to ponder upon the magnitude of the calamity

*Dr. Bergsma was formerly a missionary in our field in Ethiopia. He is now in charge of the Hospital at Taxila, India.

that has befallen them. They sneak back into line two or three times in hopes the opinion may be changed; maybe the doctor who has such great power in his hands does not want to help them after all; they offer the extra 40c they have knotted away in their shawl to spend for the food for the journey home; all to no avail, the eye is "burned out." Finally it sinks into their dulled brain that they are really doomed to blindness for the rest of their lives. Again they take the hands of their friends and hopelessly they plod the journey homeward.



Picture by Willard Price

Taxila Hospital: Men coming to the clinic door.

The Hospital is the Patient with a Roof Over Him

The patients are carried on primitive stretchers from the hospital to the "sheds," erected by stretching poles from an enclosing brick wall to brick posts set in rows with mats placed over the poles to form a roof. As the number of in-patients increases the "hospital" is enlarged by stretching more poles from brick pier to pier and adding more matting. It is a type of building which illustrates Dr. Paul Harrison's definition of a hospital: "A patient with a roof over him, and the roof isn't very important."

To this hospital comes the high strung, nervous, sleek and well fed Hindu who has perhaps attained his position of wealth and influence by lending money to less fortunate brothers at 100% interest. He calls on "Ram," his god, to bless him as we remove his cataract, and he rolls his eyes from side to side as we instruct him to remain quiet if he desires a good eye. He may be able to pay as much as $50 to $100 for his operation—(but try and get it!).

Yonder is the calm and placid Mohammedan peasant from a barren village far away. He lies immovable on the table except for a few muttered "Allah-Allah's" and because he is unspeakably poor will perhaps have his cataract removed for 40c. Mohammedans form two-thirds of our patients in this hospital.

Our next patient is a restless Brahmin, outwardly calm and trying to act indifferent and fearless at the prospect of an operation, but one can never tell what he may do. Or we may next see a long-haired Sikh with long black beard and hair untouched by scissors or razor. The stocky and strong Baluchi, the fanatical and suspicious Afghani, the plodding Panjabi peasant, the Pathan with the chip on his shoulder looking for trouble—all are represented. As many as five hundred patients may be actually in residence at one time, making this the largest Eye Hospital in the world while it is in operation. With each patient must come at least one friend to care for his needs, and frequently the whole family makes it a time for vacation, bringing all the children and even the cow and the dog with pups.

Fifty fires will be burning with groups of a dozen or so about each campfire. *Chipaties* or Indian breads are baking on skillets. Queer spicy smells arise from the pots and pans over the fires in the Hindu section. A small mob is milling about the kitchen from which 200 pounds of rice, 200 pounds of flour and 200 quarts of milk are distributed free daily to all patients and to one friend of each patient.

Each patient brings his own bedding, but native *charpais* are furnished free. These *charpais*, or Indian beds, consist of a framework of four siderails and four legs with rope woven across the frame. The patient and his attendant will frequently sleep in the same narrow bed and if other members of the family have accompanied the patient they sleep under the bed on the dirt floor. There is a happy-go-lucky atmosphere about it all even though the scanty, thin bedding, the patched ragged clothing and the undernourished bodies tell of

(Continued on page 225)

Program Suggestions

By MRS. E. D. McKUNE

TEXT BOOKS: *Moving Millions; The Church Takes Root in India.*

THEME: The Key of *Sacrificial Service* to Open Doors for India's Needy.

INVITATION FOR STUDY II—Cut the Key sketched, from cardboard, perhaps red. Ask each to attach to Key Ring given for Study I. (See suggestions in *November Missionary Magazine,* pp. 138-139).

On the other side of Key write: "As go the villages, so goes India." "Serve and save the village."

PROGRAM PLAN

You may find it helpful to select and adapt suggestions given for Chapters III, IV, V, in *How to Use Moving Millions.* (Secure from Literture Dept., 15c). There are suggestions for a "Mail Bag Program" with "The Village Newspaper," Letters, Pictures, Matching Test, Devotional Suggestions . . . and Refreshments. Also a Demonstration in which a young doctor ponders where to hang her sign, etc.

Or, Four Topics are suggested below, based on *Moving Millions* and *The Church Takes Root in India.* Included are references to other books and materials which should be easily available.

There is much material from which to choose. Any plan will necessitate condensation, which means that the program must be well planned and well prepared to be effective.

OPENING DOORS FOR THE NEEDY

Use again the outline map suggested in the *November Magazine.* Let the opened doors reveal an appropriate picture or chart. Just before opening the Doors the Leader may comment on Christ's concern for the Needy, and read the following poem written by a missionary who approached India with the Key of Sacrificial Service.

Oh India, land of unspeakable night,
Why do you grip me so?
Is it the wail of your little girl wife,
Or your women sobbing low?
You clutch at my heart with a vice-like grip,
And will not let me go!

In the stillness of your white moonlight
Or the busy hum of the day,
When the scorching rays of the noonday sun
Beat down on your dusty way,
I feel your tug till its crushing weight
Presses me on to pray.

I would not leave thee, not if I might;
For your strange impelling claim,
Draws me, and holds me, till my life
For thee and thy people is laid
Low at His feet, to spend and be spent,
Until thou shalt live again.

—*Grace L. Walther, Bihar, India.*

TOPICS

1. *The world invades the village.* (*Moving Millions,* pp. 75-81; *Dinabandhu,* Ch. VI).

2. *Needs of Rural India* (*Moving Millions,* pp. 81-101; *The Church Takes Root in India,* pp. 95-102; *The Gospel and the Plow* by Sam Higginbottom, especially Ch. II; Correlated articles in *Missionary Review of World,* October, 1938).

The two who are assigned these topics may prepare an informal conversation on Village Life in India. One has just returned from India. The other asks questions which bring out comparisons and contrasts with villages in the U. S. From the above references such questions as these will suggest themselves: How do Indian villages look? (Perhaps you have a missionary friend who will sketch a typical village of the Punjab, showing relative location of homes of caste people, outcastes, the wells, farms, etc.). What changes in the villages in recent years? What are the sanitary and health conditions? Methods of agriculture? Crops? Greatest needs of rural India? Through announcement before this meeting, ask each woman to bring one sentence telling what she thinks is the greatest need of the people of the 700,000 villages of India. If the women will respond, the two in conversation may call for these sentences before they discuss the Needs.

3. *Pioneers in Medical and Educational Missions* (*Moving Millions*, Ch. IV., and pages 131-144 of Ch. V.; *The Church Takes Root in India*, pp. 102-121).

A woman, representing India, (wearing a sari) may give this Topic. She displays an "Honor Roll of Door Openers"—list of Pioneers mentioned in Texts. She speaks appreciatively of the work of the Scudder Family, Dr. Clara Swain, Miss Elizabeth Bielby, etc. Point out on map where each worked, and what India owes to each. Other names may be added to the Roll, such as Carey, Mary Reed, Judsons, Sam Higginbottom, etc. (His pioneer work in Agriculture may be found in Ch. V. of *The Gospel and the Plow*. The Literature Department has inexpensive leaflets on Carey, etc.) Make Charts from the Medical and Educational Statistics (*Moving Millions*, p. 217). The Woman from India may climax her Honor Roll by decorating with a garland of flowers (India fashion) some one who will impersonate one of our India missionaries and tell briefly of the work of the Gordons and U. P. Pioneers.

4. *Centers of Christian Influence* (*Moving Millions*, pp. 145-162).

a. Radiograms. Glean from pages 145-154 the brief quotations showing importance of Christian centers. Distribute for women to read, thus: Hindu woman speaking, p. 145; Dr. Lindsay speaking, pp. 145, 150, etc.

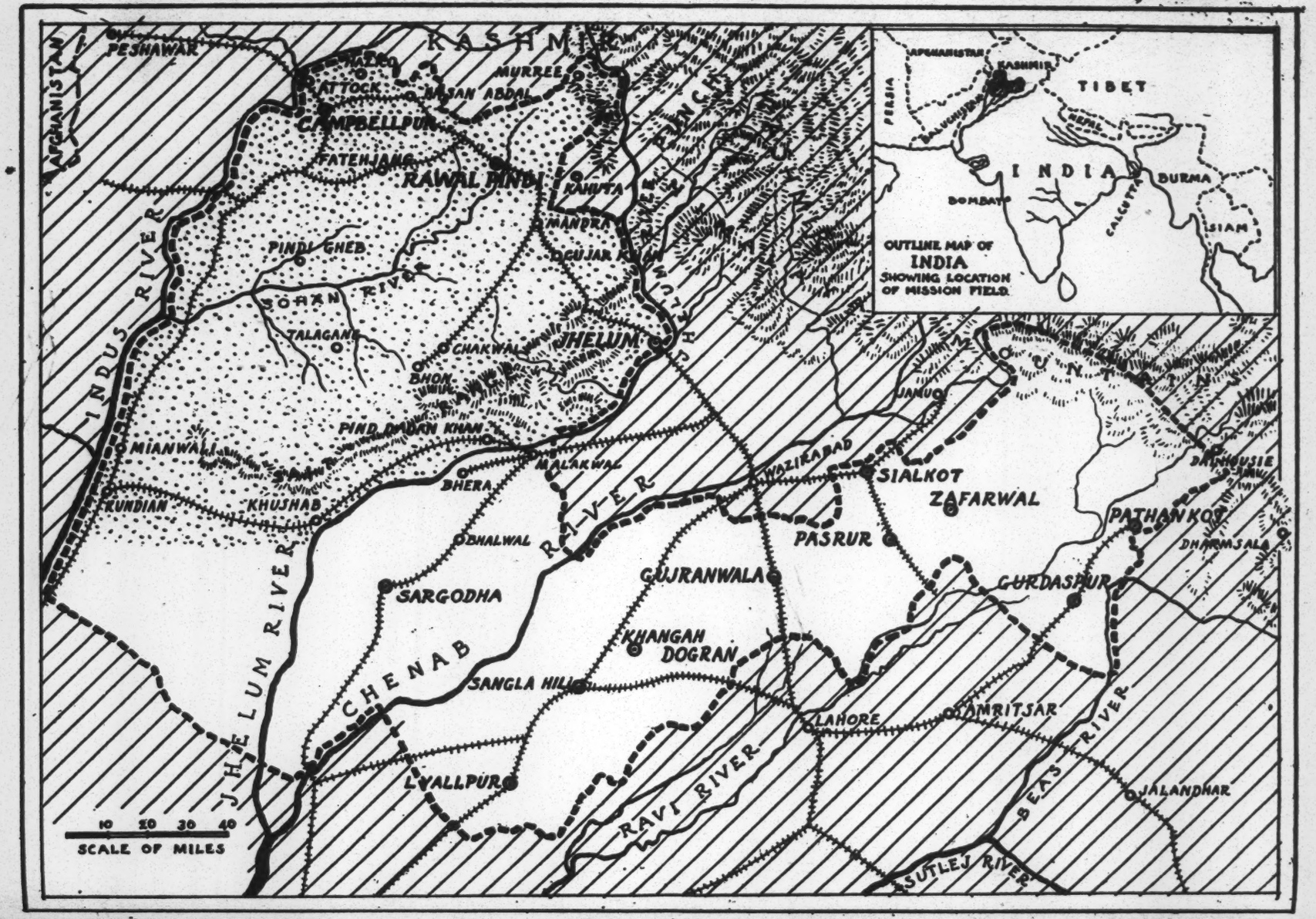
b. Summarize pp. 154-162, discussing the three questions which appear on 159-161.

c. Use the Prayer Cycle on India. Mention several centers of Christian Influence. Close the Program with definite prayers.

OTHER SUGGESTIONS—If you wish a play which deals with village people and medical and educational work, you may use "The Call from Afar" in *How to Use Moving Millions*. Or, "Along an Indian Road," by Ruth Scudder de Wolfe, 5c from Lit. Dept. The Literature Dept. also has a set of four "True Stories for Impersonation." One or two of the leaflets are on India. 25c for the set, or 15c for any two of the four.

FOR THE SOCIAL HOUR a Game *India — Know Your Mission Lands*. See Literature Department, page 237.

MAP OF THE UNITED PRESBYTERIAN MISSION FIELD IN THE PUNJAB, INDIA



There are a few important stations not shown on this map: Martinpur east of Lyallpur; Sheikhupura east of Sangla Hill, Dhariwal just south of Gurdaspur, and Abbottabad on northwest border.

The Hindu Widow

AN INDIAN WIDOW

A figure crouches by the wall;
Her single garment
Drawn across her gauntness
By small frail hands.
Uncertain and afraid
Lest by her shadow
She pollute the twice-born
Wearers of the sacred strands.*

Beneath her sari's sheltering cowl
Her furtive glance
Rests on the village throngs
Which gaily pass her by;
Her haggard face and shaven
Head, proclaim
To all, the shame with which
The laws of man the laws of God
defy.

What sin hath she, a woman frail
Committed, that
Her birthright should be snatched
By cruel hands?
Her virtue, like her jewels,
Taken from her—
O gods of Hindustan
I have not seen her like in other
lands.

Pearl Dorr Longley in *Oil Lamps Lifted.*

By permission of Fleming H. Revell Company, Publishers.

*The twice-born are the Brahmins, who wear the sacred thread across the shoulder. The touch, or even the shadow of a widow would be pollution to an orthodox Brahmin.

In a short chapter of *India and the Christian Movement* by Bishop Azariah on "Enforced Widowhood," the author says: There are more than twenty-six million widows in India. The treatment of widows varies in different Provinces and even in different families. The cruel custom of *sati* (burning widows on their husbands' funeral pyres) was the rule of former days. That was abolished long ago by Government. But who that has known anything of Indian home life can deny that the young Hindu widow very often presents a most pitiable sight in India?

"Shunned as an inauspicious thing by friend and foes, debarred from all family festivities, disciplined through the strictest fasts and doomed to pass the rest of her life in drudgery the Hindu widow is reminded that she is but receiving her just dues for the heinous sins she must have committed in a former birth.

"And what of the child widow? In 1931 there were 321,701 widows under fifteen years of age. 105,482 under ten, 30,880 under five years of age. Baby widows under twelve months numbered 1,515!

"The Gospel of Christ alone can bring light and happiness to the unfortunate widow. The first Widow's Home was started by a Christian—Pundita Ramabai. To the Indian widow the Gospel indeed means good news."

WHAT INDIAN WOMEN THINK

So interested has the world become in the great political and social changes in India that it may forget how much of the old remains. For years the subject of the Hindu Widow has scarcely been mentioned.

Western people may have seemed too severe in their comments on the inhuman treatment given to these

DOTTED PORTION SHOWS TRANS-JHELUM DISTRICT
MISSION STATIONS

unfortunate ones. Therefore it is well to know what the people of India themselves are saying today and to understand how zealously the reform groups are working to overcome this evil.

There is a rather new book on India (1936) *Our Cause—a Symposium,* in which twenty-eight Indian women discuss practically every phase of life that touches womanhood and childhood in their land. The most impassioned chapter is on "The Hindu Widow" by Chandrawati Lakhaupal from which we quote a few paragraphs:

"Few there are who know today that a century ago the deliberate cold-blooded murder of the Hindu widow was not only an act which had the sanction of the law of the land behind it but was also considered the highest merit. Thousands of sorrow-stricken maidens blooming with youth and beauty, whose husbands had been snatched by the cruel hand of fate, were forced to march to the funeral pyre to reduce their mortal frames to dust and ashes.

"Under Lord William Bentinck a law was passed making the burning of widows illegal and punishable by criminal court.

"Twenty-seven years after the abolition of *Sati* a Widow-Remarriage Act was passed and 28 years after that act was passed Beramji M. Malabari called attention to the persecution of these unfortunate girls and women.

"Mr. Malabari's efforts proved a cry in the wilderness."

"Fifty-one years have rolled away since Malabari's Note on Enforced Widowhood" was written and the widow finds herself today lifted from the pyre but left in the cremation ground. The doors of the house are shut against her. She is an aimless wanderer finding no way out, lost in the labyrinths of social entanglements. Her life is a miserable failure. After the death of her husband her bangles are broken, her hair cut and she is condemned to a life of forced austerity. In spite of the permissive act enabling her to marry, she is not willing.

"Some may argue that the question is not so important as may necessitate so much concentration of the efforts of the Hindu society as well as of resources of the state, but ask 26,000,000 widows of India whether the question is important or not. The Hindu widow has been mourning since the days of Sati; shall she not be comforted? And who will comfort her? She was consigned to the flames and she did not shirk that ordeal. She was kicked, abused and maltreated and she did not move her tongue. Forbearance personified, she stands today to welcome her fate, good or ill. Centuries of endurance have bred in her a stoic indifference towards life and she lives and moves as though she were lost to the world. Who will fathom the depth of her heart which has ceased to feel because of having experienced extremest sorrows and sufferings. After all she thinks what greater calamity can befall her than that of being burnt alive. And that fate was normal for her for centuries.

(Continued on page 231)

All India Women's Conference Chooses Christian President

The leading women of India have an organization called the "All India Women's Conference" which meets at stated times for mutual help and for the discussion of social and reform questions.

It is a great tribute to the influence of Christian women who are so largely in the minority of the population that a Christian should have been chosen as President of the last annual conference.

The following reports have been taken from *The Missionary Review* of the Baptist Church in India.—Editor.

THIS year the Conference chose as its president that magnificent Christian woman Rajkumari Amrit Kaur.

"I am surprised that she is not better known. She is without doubt one of India's greatest women. I understand that she could live a life of ease and luxury but she has given up her wealth, embraced poverty and now serves the poor in villages in the north of India. She is an ardent Nationalist and has represented the women of India in England having fought for Indian women's franchise at the Round Table Conference.

"Lord Lothian described her as one of the formidable defenders of Indian women.

"She is one of the most radiant personalities I ever met and certainly one of the most brilliant." So wrote one of the members of the Conference.

Another reporter said: "At least five hundred women, most of them clad in white cotton saris were present to hear the Presidential address of Rajkumari Amrit Kaur. After welcoming the delegates the president spoke of the political changes which have taken place since the All India Women's Conference was formed eleven years ago, and offered congratulations to the women who are occupying positions of trust and responsibility in the new Provincial Congress Governments."

The *Indian Social Reformer* gives this significant report: Lady Maharaj Singh (Rajkumari Amrit Kaur) called upon her own Christian community to set an example in the principles of the Sermon on the Mount. 'It is the spirit of the second mile as some one has put it' she said 'to give and not count the cost; to go the second mile when asked to go one; it is this spirit of Christ Himself that has power to remake the world and no politicians or dictators will succeed in bringing peace to the world in spite of all the conferences they may hold unless they are prepared to use Christ's standard.'

"As a practical application of this standard, she appealed to those who have leisure and a conveyance to interest themselves in the isolated Christian women working under great difficulties, to bring the light of the Gospel to non-Christian villages.

"Referring to the great challenge of the Mass Movement, she suggested that they should pay their tithes regularly and give some time each week to teach a group of individuals after taking necessary training. This she was sure would lead to every Christian becoming literate by 1941."

Some Leading Women in India

WHEN Mrs. J. H. Stewart was Editor for India a few years ago *The Womens Missionary Magazine* devoted a whole study to the leading women of India, who are working for their own country in various ways. To quote Mrs. Stewart: "India's women are not content to let things go on unchanged while the world all around them is advancing. There is social progress in the land today, because her women are, of their own free choice, joining in the struggle."

Her Highness Rani Amrit Kaur of Mandi: Only daughter of His Highness the Maharajah Sahib of Rapurthala. Educated entirely in England and France. Interested in reforms. One time President of the Punjab Educational Conference.

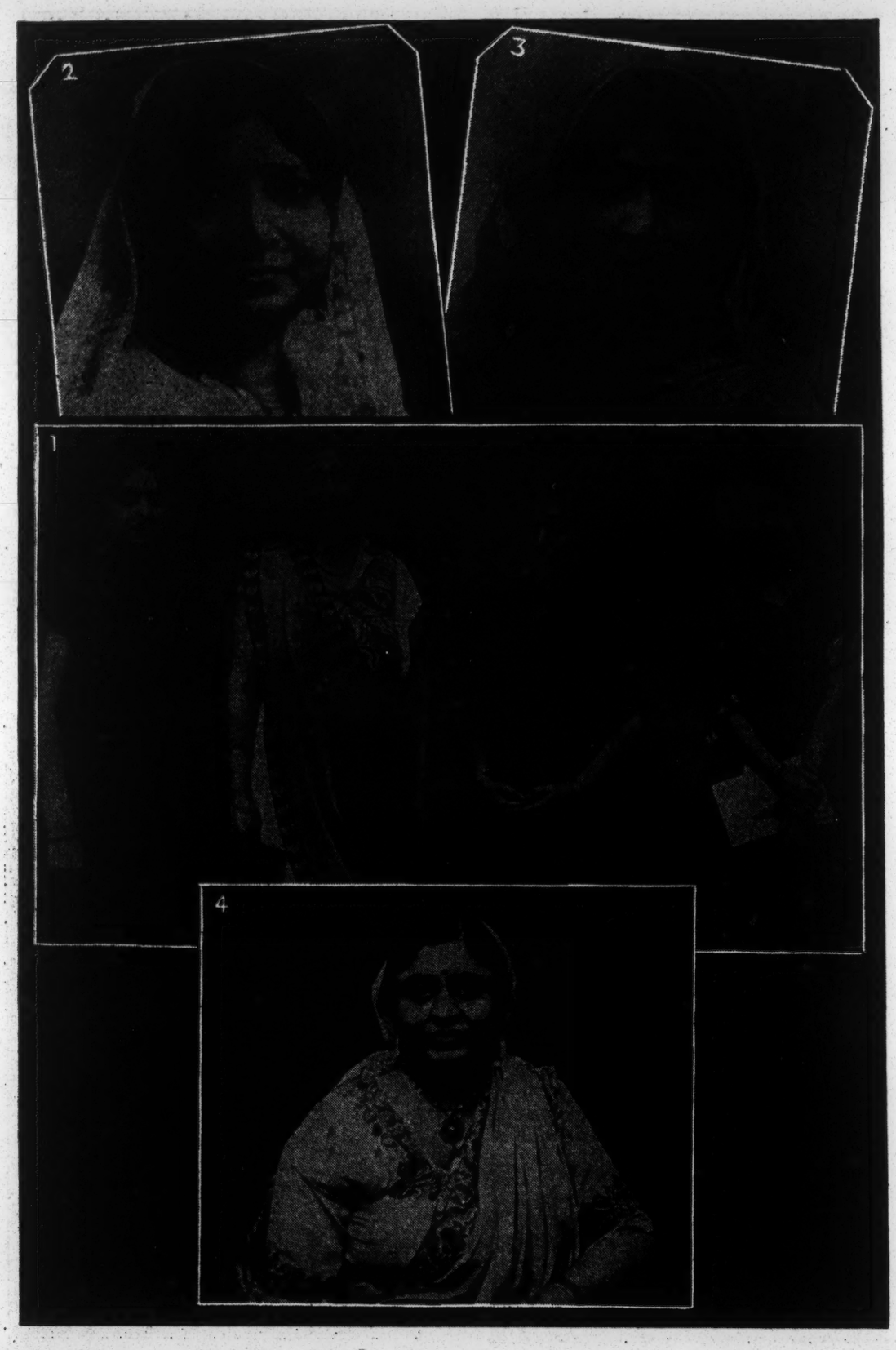
Mrs. Devi Sarojina Naidu F. R. S. L., famed writer of English verse was President of the All India Women's Conference in 1930.

Mrs. S. Muthulakshmi Reddi, M.B. and C.M.L.C. of Madras India, a prominent doctor and a leading reformer in India.

Mrs. Prem Nath Das, (picture not shown) who has been vice-president of the Isabella Thoburn College at Lucknoww, India is the newly elected president to succeed Miss Mary Shannon who has served with distinction in this office for years.

Mrs. Prem Nath Das is the first Indian woman to become head of this the first college for women in India. She is spending some time in the United States before assuming her new duties.

Mrs. Sarola Devi Chaudhuri, niece of Rabidranath Tagore, educated in a mission college. Editor, writer, translator, and the founder of the All India Woman's Conference.



Leading Women in the Indian Women's Conference in Bombay: No 1—Group, left to right: Mrs. Kanaladevi Chattopadhyaya, Joint Secretary; Lady Dorab Tata, Chairman of the Reception Committee; Mrs. Sarojini Naidu, President; Mrs. Hunsa Metha, Joint Secretary. No. 2—Mrs. Shafeeka Hamid Ali, Vice President. No. 3—Mrs. Sushama Sen, Treasurer. No. 4—Mrs. Rameshwari Nehru, Secretary Social Section. Bombay, Conference held in Dec. 1929.

Suggested Devotional Service

For Program-Study on India

By (Mrs. Chas. W.) ELSIE WEHLING FULTON

Devotional Theme for year beginning April, 1938: CALLS TO REMEMBRANCE.

CALL TO REMEMBRANCE FOR JANUARY: "Remember now thy Creator."—Eccl. 12:1.

Salutation: "Hitherto hath the Lord helped us." "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eyes."

Song: Bible Songs Hynmal No. 97.

Leader: "We pause beside this door:
Thy year, O God, how shall we enter in?

* * *

The footsteps of a Child
Sound close beside us. Listen, He will speak!
His birthday bells have hardly rung a week,
Yet has He trod the world's press, undefiled.
'Enter through Me,' He saith, 'nor wander more;
For lo! I am the Door.'"

Scripture for the New Year:
Our Leader—Ps. 78:53.
Our Need of a Guide—Jer. 10:23.
Prayer for the Year—Ps. 17:5.
A Year's Work Reviewed—Eccl. 2:11.
The Assurance—Heb. 13:5.
A New Year's Motto—Phil. 3:13, 14.
Consecration of Time—Ps. 90.

Prayer-Poem:

"O tender Christ, bless Thou this year!
Bless Thou its dawn, and bless
Its noontide and its evening, Lord;
And let each heart confess,
As days and weeks and months go by
To help the year grow old,
That of Thy glory, King of Kings,
The half not yet is told."

Leader: As the old year ends and the new year begins, it seems quite natural for us to look backward, inward, and forward. Looking backward, we remember that our daily bread has been supplied, that our going out and our coming in have been watched over, and that goodness and mercy have followed us. Looking inward, we remember that we have been strengthened by our faith in God and by our experience of His love and care. As a result of thus looking backward and inward, we are enabled to continue our way looking forward thankfully and hopefully.

The exercise of memory may be very beneficial: the memory of faults and failures will guard against their repetition; the memory of great deliverances will fill our hearts with gratitude and praise; the memory of needs supplied will free us from much fear.

In the Scripture we find many calls to remembrance; but there is not one more important than this, "Remember now thy Creator." We have made mistakes and failed, we have had many fears—all because we forgot God. If, when weak, we remember God, we shall be strengthened. If, when lonely, we remember God, we shall be cheered. If, when tempted, we remember God, we shall be delivered.

Trust in God makes strong. God-knowing, God-honoring, God-fearing people are strong people. Knowing God, we are under obligation to make Him known. We are under obligation to give to the people of India, and to all other people, the knowledge of God which has done so much for us.

Prayer: For India's millions. (For suggestions, see 4, 17-22, 31 Days in the Prayer Cycle.)

Song: B. S. H. No. 147.

OF INTEREST TO PRAYER GROUPS

New Prayer Group Folders

The theme of the Scripture suggestions on the new folders is "Christians According to Christ." These folders are provided for all those interested in the work of the W. G. M. S. and can be secured through the Literature Department, 904 Publication Building, Ninth St., Pittsburgh, Pa., for five cents a dozen or twenty-five cents a hundred.

Suggestions for Meetings

Some inquiries have been received concerning a suggested program for meetings of Prayer Groups. Using the same program for all meetings of a Prayer Group would probably defeat the purpose of the meetings; however, the following suggestions may be followed with profit in any Prayer Group meeting: song of praise; invocation by leader or member; reading of Scripture; short discussion of a theme by leader; song; reading of Prayer Cycle page for the day; period of prayer; period of meditation; brief messages from missionaries, if there are any present; reading of excerpts from letters from the fields; announcement of special needs for prayer; period of prayer; closing song; and prayer or Mizpah benediction. It should be remembered that meetings of Prayer Groups are primarily for prayer.

Foreign Postage

For those wishing to send postage to a foreign missionary, four ways are suggested: enclose in a letter to the missionary (1) a dollar bill; or (2) an International Money Order (at a cost of ten cents for a money order up to ten dollars); or (3) United States stamps —one, two, or three cent ones; or (4) an International Reply Coupon which can be purchased at any post office for nine cents and is exchangeable in a foreign land for postage for a single-rate ordinary letter.

Prayer Around the World Service

Many interesting cards and letters have been received concerning participation in the Fifth Annual Prayer Around the World service, held on June 21, 1938, during the time of the New Wilmington Convention. One of the most interesting came from Egypt and told of a meeting at Tanta Hospital, where eight of our missionaries met at the bedside of Miss Margaret Bell. For the stimulus engendered by the knowledge that our women are praying in many parts of the world at the same moment, the request was made that all those having a part in the Fifth Annual Prayer Around the World service send word to that effect. If you participated in the service last June and have not already responded to that request, kindly send a card to the General Secretary of Prayer Groups, Mrs. Chas. W. Fulton, 455 Forest Avenue, Bellevue, Pittsburgh, Pa.

Duties Of The Presbyterial Efficiency Secretary

A number of Presbyterials are revising their Constitutions at this time, defining more clearly the duties of each Presbyterial Secretary, and have requested the Board to outline the duties of the Secretaries of those Departments not included in the old Constitutions. One of these is the Efficiency Secretary and in accordance with the request the Board has authorized the following statement of her duties:

"The Efficiency Secretary shall have charge of all the Efficiency work of the Presbyterial. It shall be her duty to endeavor to have an Efficiency Secretary appointed in every society, to keep in touch with them during the year by means of meetings, visits to societies or written communications, and to give help and encouragement in every way possible.

She shall receive the annual Efficiency report blanks from the General Secretaries of the Women's, Young Women's and Junior Departments. She shall send them out to the societies of the three groups who shall return their reports to her. She shall compile them, making corrections where necessary, determine the percentage of each group and from these the Presbyterial rating. She shall then send the report of the Women's societies to the General Efficiency Secretary of the Board, the Young Women's and Junior's reports to the General Secretaries of those Departments. She shall also send copies to the Presbyterial Young Women's and Junior Secretaries and keep on file copies of the three reports."

The Presbyterial Efficiency Secretary holds an important and responsible position and if she conscientiously performs her duties the work of the societies of the Presbyterial can not fail to improve. When she fully understands "The Standard of Efficiency" and appreciates its value as an aid in producing active, well rounded societies, she will become one of the most useful and valuable officers of the Presbyterial.

Mrs. Edgar B. Murdoch,
Statistical and Efficiency Sec.

DUTIES OF A PRESBYTERIAL PRAYER GROUP SECRETARY

The Prayer Group Secretary shall secure reports from each Prayer Group and Prayer Circle and, from these, compile an annual report for this Society and for the General Secretary of Prayer Groups by April 15th. She shall promote an annual Presbyterial Day of Prayer, urge the formation of a Prayer Group or Prayer Circle in each society, and do her utmost to deepen the spiritual life of the women of the presbyterial.

Good News from Far Countries

Ethiopia

MISS RUTH M. NICHOL, Editor, Addis Ababa, Ethiopia

THE AMERICAN MISSION*

The American Mission in Addis Ababa, is about six miles from our home and as there are no convenient street cars we are obliged to hire a taxi when we want to visit our friends. There is something magnetic about the hospital compound which seems to draw us in spite of the hair-raising taxi jaunt through the much used roads of Addis Ababa.

We are not Americans, but we find the United States adequately represented at the mission. New York, Iowa, Michigan, Massachusetts, and Pennsylvania are all there compounded into a truly United state of happy cordiality and we are at once made to feel quite at home. "The Love of Christ" is no doubt the unifying influence which is responsible for that open-handed liberality and warmth that is nowhere to be found outside the precincts of a Christian home or company.

Among these dear friends we are able to discuss the various problems of life, political and social, but especially those related to the Ethiopians among whom God has sent us to labor. Dr. Cremer and his staff have the constantly changing problems related to the hospital patients, a goodly number of whom are Moslems, as well as the matters of a professional character; Mr. Henry carries the problems connected with the evangelical side of the work, and Miss Nichol the responsibility of the school. It is remarkable, but nevertheless true, that in some way these different spheres all converge to one common point—the propagation of the Gospel!

Every true-hearted missionary longingly watches and prays for a practical expression of the Gospel in the lives of those who are constantly under his charge. "By their fruits ye shall know them" is a truth that cannot be ignored, even here in Ethiopia, and the seemingly polite accommodating Ethiopian is often responsible for a disappointed, heavy-hearted missionary, but, praise God, sometimes the opposite is true also.

It has been said that the home is the first and most important school; it is there the child receives his best training or his worst; it is there he imbibes those principles of conduct which endure throughout life. The Ethiopian has in most cases a very poor background in this respect. Surrounded as he is by ignorance, bad example, coarseness, selfishness, debauchery and such like, the child cannot help imitating what he sees. Is it to be wondered at that the child grows up devoid of any sense of duty, discipline, self control, honor, industry and such virtues as are common to civilization? These hereditary disadvantages constitute some of the main problems which have to be solved. It is related of Plato that on one occasion he reproved a boy for playing at some foolish game. "Thou reprovest me," said the boy, "for a very little thing." "Bad custom," replied Plato, "is not a little thing." Bad custom soon develops into habit and the soul of man is soon the slave of habit whose power predominates. Ethiopians, like many others, are the slaves of habits.

* This article was written by a friend whose name we prefer to remain anonymous. He was formerly in missionary work here in Addis Ababa, but now is in business, though still genuinely interested in the work of the kingdom. I asked him to write an article for us, thinking that it might provide us with a little variety.—Ruth Nichol.

What can be done to make these people understand the claims of a holy, righteous and just God? Who can be, or who is, qualified to set the standard for a soul to be acceptable before God? Is the standard according to a formula formulated by a board, a committee, a church or a university; is it according to western or eastern ideas, or is it something apart from civilization altogether?

For the only answer to such problems we turn to the one authentic, authoritative source — the Bible, There it is seen that God sets a standard that is not western or eastern, academic or idealistic, moralistic nor has it anything to do with human agencies or attainability, but it is a standard wholly according to His Own divine mind. "Jesus of Nazareth, a Man approved of God" (Acts 2:22) is the personification of God's standard—He is the only Man Who has met and satisfied the requirements of a holy, righteous and just God.

Of course to preach a model to a primitive, ignorant Ethiopian would be only to mock him, but to tell him of One, Who in the words of Isaiah "was wounded for our transgressions and bruised for our iniquities"—"and with His stripes we are healed," the One of Whom Martin Luther could say "Thou (Christ) hast taken what was mine, and hast given me what was Thine, what Thou wast not Thou didst become, in order that I might become what I was not," is to show him, by aid of the spirit, the way out of his darkness. As witness is born to the eternal efficacy of the precious blood of Christ, the Lamb of God, and faith in Christ alone apart from trust in our own wisdom, righteousness, and strength—it is then that the grace of God appears in all its grandeur to those who believe.

To continue meeting the problems with "the Sword of the Spirit" necessitates much patience, but our friends are steadfast and unmovable, and although throughout the world there seems to be a departing from the truth of God's Word —the American Mission, situated in the heart of Ethiopia, still stands for "the faith once for all delivered to the saints."

Egypt

MRS. EWING M. BAILEY, Editor, Minia, Egypt

NEW PROBLEMS AND NEW JOYS

By MISS MABEL McMICHAEL, Cairo, Egypt

Looking forward to another year's work at the School of Oriental Studies didn't seem very pleasant at the beginning of September, but now that we are pretty well started, there are lots of things seen, heard or done that give zest even to studying Arabic.

At first glance the classical or "book Arabic" looked entirely foreign to the spoken language studied last year, but then as we began to find similarities between some of the spoken and written words and to think we wouldn't have to learn an entirely new vocabulary after all, we had our hopes dashed. The words might look something alike but the vowels would be different, so we might as well learn the new words first instead of trying to patch up the words already known. As one professor remarked, "It's things like this that keep you in language school two years instead of one."

In explaining new words and how they got their meaning from the original root word we came across the word for "head mistress" of a school. We discovered that it came from the word "to look." There-

fore a school mistress is a "looker." Would she by any chance be "some looker?" At any rate we won't forget that word very soon.

Then as we address men and women in different ways in Arabic it is easy to get our terms mixed and talk "man talk" to a woman and vice versa. Only—since this is a man's country—if you address a woman as you would a man you show her respect. But a man wouldn't be happy if you addressed him as a woman!

In English we read in order to understand, but in Arabic we have to understand what the story is about before we are able to read it. How thankful we are that our text book is the Bible. We can always turn to our English Bibles for consolation and meaning when the Arabic gets too deep.

Then the insight we have into the lives and thoughts of our native teachers gives us plenty to pray and praise and wonder about.

One Sheikh, whose family lives in a village some distance from Cairo was speaking of his family one day. He said his two older girls went to an American Mission school in their village. It was a very good school, and it had been there a long time, but this year they were going to have to close it. Whereupon this Sheikh stirred up his neighbors and wrote a "strong" letter to the missionary of that district and the school stayed open. He professes outwardly to be a Moslem, but he did much to keep that Christian school open so that his children could attend it.

This same man knows much of his Bible by heart, and in explaining grammar rules he uses illustrations from the Bible. One example was: "Jesus came to save people from their sins but unless they have faith in Him He cannot save them. The Pharisees' sins remained on them because of their lack of faith."

Another Sheikh attends the meetings for Moslem Inquirers regularly. When the Moslem University—the Azhar—heard about it they wrote him a letter telling him to stop attending Christian meetings. But he replied that Christians study the Moslem religion so why shouldn't he find out about theirs?

His home is a center for his Moslem and Coptic neighbors and friends and when some drop in he invariably leads them to a discussion of Bible subjects. He keeps a Bible on his desk and many of his friends have picked it up, looked at it, and read from it. Often the Sheikh will give them passages to read from it and then they will discuss them. And invariably he shows them the superiority of the Bible. He has many Christian books in his library and invites and encourages his friends to come in and read and find out for themselves what Christianity is.

But when they accuse him of being Christian he retorts that he is a better Moslem than they are.

These are just snatches from here and there at school. Once a week we gather them all together—our problems as well as those of our teachers and present them together at our student prayer meeting before the Throne of Grace. Wouldn't you like to join us there?

CHRISTMAS AT P. M. I.

By ANNA B. CRISWELL

The month of December is introduced each year at P. M. I. by an influx of Christmas songs. From the High School Chorus classes to the Kindergarten you can hear them being reviewed or learned for the first time. It is sweet to hear the little tots singing "Away in a manger" and the whole school joining in "We three Kings of Orient are." Also very early in the month we hear the story of the White Gift, and boxes and baskets of various dimensions appear to receive the offerings. In the Kindergarten classes there is a real spirit of shar-

ing with others. Miss Ida's little children dropped small pieces of their own candy or nuts into the box each morning. Another little tot took the five cents given her for candy and bought sugar for the basket. Others took less sugar in their morning cup of milk at home and brought the rest to school. In another class the children bought rice at seven and a half cents an oke, or two pieces of soap for five cents. The spirit of the little children was duplicated in the older classes where great bags of rice and soap and fruit appeared, as well as generous gifts of money. The money offering alone last Christmas was $80.90. And it was given for the sake of the one who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The Christmas story itself has a wonderful attraction for children. The wee ones asked most often for the story of the wise men and the shepherds. The Moslem children were especially fond of the story of Mary and the Babe. One remarked, "If I had been there, I would have brought a bed of silk for Him." One class made cut-outs to illustrate the various scenes and another dramatized the story.

The Senior Christian Endeavor gave a special Christmas program for the parents and the Chapel was packed that night. The two Missionary Societies gave a combined program for the whole school, and the Kindergarten presented a program for their parents.

In the Boarding School, Christmas was made impressive with an early morning service around a beautifully decorated tree, and then each girl received a gift sent by friends in America. The fortunate child was the one who got a dolly, which was cherished most carefully. The White Gift from the Sabbath School had already been taken to the Assiut Orphanage or sent to the Fowler Orphanage in Cairo, so the day was free for games in the school garden or visits with friends.

Christmas is not just a day at Pressley Memorial Institute, but it is a month and it is a happy one.

PIONEERS IN MEDICAL WORK

(Continued from page 192)

death to take care of me in my old age but the Lord showed me He expected me to use that in His service. That land was bought in small pieces. I think there are over fifty signatures to the deed. I had Mr. Maxwell get the deed all ready for the Board so there would be no trouble about it. I did not get any help from the government. I did get contributions from Indian natives as it was opened at their request.

I am not going to trouble you by giving you the history of the work beyond giving you the location of the buildings. Of course, I went out under the Foreign Board and was transferred to the Women's Board in 1901 or 1902, so that I represented both of the Boards for 34 years.

Wishing you a most joyous visit in the Mission.

Your sincere friend,

Maria White.

Spice from The Orient

THE MONKEY GOD

The Monkey god sat under a tree,
His face was red as it could be
Even his long rope tail was still,
Under a tree, at the foot of a hill.

The monkey god had sat for years,
Hearing the prayers of their hopes and fears—
So many wants and so many sighs
And so many tears from so many eyes.

One day he raised his hairy head.
"I've got a want of my own," he said,
"I want to be off to the jungle to play,
Not sit here dumbly and hear folks pray."

So one dark night when no one saw,
He warily lifted one red paw,
Then swung his tail to the branch of a tree,
And away he went, for he was free!

Free to swing from the forest oaks,
Free to play his pranks and jokes;
No more sitting, solemn-eyed,
While some poor creature sighed and cried.

"They want so much, these mortal men,"
He said to himself in a forest glen,
"While I want nothing at all," said he,
"Nothing except that I want to be free!"

—Hladia Porter, In Indian Witness.

Editorial

MRS. JOHN P. WHITE, Editor, 600 Hampton Ave., Pittsburgh, (21) Pa.

GIVING SELF

"The beauty of a candle touches me
It is so softly gay—
So steadfast and so careless of itself
Giving itself away."

CHRISTMAS IN MADRAS

We are all aware, after so many announcements, that at Christmas time the third conference of the International Missionary Council will be held in Madras, India.

Four hundred and fifty official delegates from the ends of the earth, representing all denominations and all races will sit together for days, discussing the great problems that confront the church in her missionary work.

News releases will be given to the secular press from day to day. It is expected that an International Radio Broadcast will be made from Madras during the week preceding Christmas. Watch the papers for the announcement of the date and time.

Remember in prayer this conference especially from December 13 to December 30.

A JEWISH BABY

Within a few days, all over the world, millions of people will be calling to mind the birth of a little Jewish baby. They will sing songs about Him and they will tell the story of His birth to their children; they will read the story in chapel and cathedral; they will look at pictures representting Him; they will hang up garlands and stars; they will put candles in the windows; they will ring the church bells; they will offer prayers and sing great choruses to sound His praise. The whole world, for a day at least, will be in a joyous mood recalling the marvelous advent of this child.

But He was a Jewish baby!

Today the world stands aghast at the treatment of His people, at the horrible atrocities in Germany in a nation one time called civilized, one time called Christian. Not only has one man gone mad but all his associates have gone mad also. The determination to banish the Jews from Germany has taken the form of cruelty unheard of in a civilized nation.

New dangers await the world because of this madness; no one can foretell the end, nor how far our own nation may become involved.

When the Jewish baby was born, the angels sang a song of peace and good will. The supreme rule for peace is His law laid down in the Gospel—the Golden Rule.

"Let us now go even unto Bethlehem," and as we worship there let us pray without ceasing that the calamities that threaten the world may be averted through the Prince of Peace.

WHAT MOHAMMEDAN INDIA IS SAYING

An eloquent tribute to Mission work was recently given by a Mohammedan Editor. He wrote an article entitled, "The Glorious Work Done by Mission Hospitals" which appeared in his paper, *The Pysa Akhbar*, Lahore, India, November 11, 1937. Mr. E. Joseph of Sargodha, India, a son of Kanayi, the first baptized Christian in our Indian Mission, made the following translation for us at our request.

"The Female Mission Hospitals are doing wonderful work in connection with the Medical treatment of women in India. No one can deny their valuable services in caring for sickness among girls and women. At present in the Punjab there are 23 Mission Hospitals working with great zeal among God's people, who are being blessed by their quiet services. Some of these Hospitals are well equipped, with the most up-to-date apparatus and surgical instruments, and all are in charge of highly qualified women Doctors and well-trained nurses.

"The Mission Hospitals are giving willing and untiring services. The Hindus are also running two or three charitable hospitals, but we are ashamed to say, that no such work is being done by the Muslim Community although there was a time when the Mohammedan Kings took great interest in such noble works and had opened many such hospitals in various towns and villages.

"Altogether 3,507,266 women patients were treated last year in all the Punjab hospitals. From among these there were 81,870 indoor patients and 3,425,396 outdoor patients. Only 4,153 beds are provided for women patients. It is very encouraging to note that the number of women patients in the hospitals is increasing every day. In fact, the proportion is greater than male patients.

"There is a great and immediate demand for another medical College for women in the Punjab. At present the girls are studying with the boys, both in the Amritsar Medical School and the King Edward Medical College, Lahore; in spite of the Ludhiana Medical College being full, and a number of Punjab students studying in the Lady Harding Medical College, Delhi, both being exclusively for women."

THE 1939 CONVENTION

Des Moines Presbyterial has invited the Women's General Missionary Society to hold the Annual Convention at Grinnell, Iowa in June, 1939.

This will be the second time for this presbyterial to act as hostess to the missionary women of the church. The Convention of 1906 was held in the city of Des Moines.

Thank Offering Department

Edited by MRS. O. H. MILLIGAN, Thank Offering Secretary, 905 Publication Building, Ninth Street, Pittsburgh, Pa.

SHE BROUGHT HER BOX OF ALABASTER

She brought her box of alabaster;
The precious spikenard filled the room
With honor worthy of the Master,
A costly, rare, and rich perfume.

Her tears for sin fell hot and thickly
On His dear feet, outstretched and bare;
Unconscious how, she wiped them quickly
With the long ringlets of her hair.

And richly fall those raven tresses
Adown her cheek, like willow leaves,
As stooping still, with fond caresses,
She plies her task of love, and grieves.

Oh, may we thus, like loving Mary,
Ever our choicest offerings bring,
Nor grudging of our toil, nor chary
Of costly service to our King.

Methinks I hear from Christian lowly
Some hallowed voice at evening rise,
Or quiet morn, or in the holy
Unclouded calm of Sabbath skies;

I bring my box of alabaster,
Of earthly loves I break the shrine,
And pour affections, purer, vaster,
On that dear head, those feet of Thine.

The joys I prized, the hopes I cherished,
The fairest flowers my fancy wove,
Behold my fondest idols perished,
Receive the incense of my love!

What though the scornful world, deriding,
Such waste of love, of service, fears?
Still let me pour, through taunt and chiding,
The rich libation of my tears.

I bring my box of alabaster;
Accepted let the offering rise!
So grateful tears shall flow the faster,
In founts of gladness from mine eyes!

—*C. L. Ford.*

GOD'S GIFT TO US

At this season of the year the thought of Christmas prevails. Around about us everywhere we see the bright and glittering decorations suggesting the holidays. Gift suggestions in very attractive arrangements are seen in stores, market places and along all lanes of traffic.

Christmas is the celebration of the birthday of the Christ Child. No doubt we will again read in the gospels the beautiful story of His birth. There is a great difference in the place of His birth and the circumstances surrounding it and that of the babies that may be born on December 25 of this year. The crowd in Bethlehem that night filled every available place. The journey had been long and tiresome and Joseph and Mary longed for a place to rest. They found shelter in a stable and the baby was cradled in the manger of their stable home. There was no place for them in the inn. None of the luxuries of today's babies were his. His mission on earth surpassed that of any other child ever born, yet His surroundings on the night of His birth were most humble. God, the Father, loved the world so much that He sent His Son, Jesus Christ, to be the Saviour of mankind. Whosoever would believe on Him should be saved.

The Baby born that Christmas Day was faithful in performing His mission on earth. Some people loved and honored Him, but many despised and rejected Him. After a very short life, one of His own disciples betrayed Him and gave Him into the hands of His enemies. He was crucified and buried but the grave could not hold Him, He is now exalted, sitting at the right hand of God the Father and is interceding in our behalf.

Christmas has lost its meaning to many. The day has become a festal holiday — a time of exchanging gifts, a day commercialized for profit. Many never think of Christ, whose birthday is being celebrated. As Christians may we remember God's gift to the world and to us, and may we "keep Christ in Christmas." God's Word contains many beautiful examples of the expression of their love to Jesus while on earth. May our love for Him be expressed at this Christmas season in many loving deeds. Multitudes yet have not heard of God's love for them in the gift of His Son.

KEEP CHRIST IN CHRISTMAS

The birthday of our Lord draws near;
The "day of days" of all the year;
A day of hope and joy and cheer.
Keep Jesus Christ in Christmas!
Let not old "Santa" crowd Him out,
With whiskers gray and body stout;
He helps the world forget about
The loving Christ at Christmas.

The day is Christ's by right divine,
A day no myth should undermine,
A day when thoughts and deeds sublime
Should keep the Christ in Christmas.
When every message, every gift,
Should in some joyous way uplift
Every one's thought and make them drift
To Bethlehem at Christmas.
Beyond all else this day should be
A day of holiest memory,
When all the world should joyfully
See Christ, its Lord, in Christmas.
Give other things a minor place,
But tell to man in every race
The story, on this day of grace,
Of Christ, his Lord, on Christmas.

—*Rev. Joseph Clark, D.D.*,
New York.

THE 1939 THANK OFFERING

Our Thank Offering year closes December 31, 1938. We trust societies will have their Thank Offering in the hands of the Presbyterial

(Continued on page 235)

Young Women's Department
including
Girls' Circles

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AIMS—A.—A Circle or a Y. W. Society or both in every congregation.
B.—Support of Work of W.G.M.S. materially and spiritually.
C.—Payment in full of Y. W. Special Fund.
ASKINGS of Societies—Average of one dollar per member for those 20 years and over.
Average of fifty cents for members under twenty years.
APPROXIMATE REQUIREMENT—$8,000.
Consider—"You cannot spell success without the alphabet of faithful endeavor."

YOUNG WOMEN'S SPECIAL WORK

Permanent object—Support of G. B. S., Pasrur, India.
Annually decided object—Salaries of Miss Helen McLenahan, Matron of Girls' Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Mary E. Jamieson, San Francisco Presbyterial Missionary; Miss Mary Cole, Khartum North, The Sudan.

"AFRAID OF TRYING"

Fear is one of our worst foes. It comes in one guise or another to young and older people. It keeps one from attempting that which might prove a real blessing to others and to self. Two designations will be considered briefly, exterior and inner fear.

Exterior, or outside-the-person fear, such as a terrible storm, a strange or unusual object, seems to be more the lot of children. With older persons the so-called inner fear prevails, although they are not exempt from the other type. This fear takes the form of timidity, real or assumed. Many fear to *try* the *untried* simply because they have *never tried* it! Others fear that their best efforts may not be good enough, so refuse to make the attempt. That some one else is more clever is enough to halt some from doing anything. There are those who, for health reasons, may not push themselves into trying circumstances. The fear of ill results, not of lack of natural ability or desire to attempt the task, rules here.

Some may be guilty of *pretending shyness* as an alibi for not undertaking a known duty. We would not even say that this has any large part in a group of young women. It is true that many older women have not had the same opportunity to "get used to their voices" as do high school and college girls and those in middle life. However, there are outstanding cases of women who are far past this latter period. They are carrying real burdens in the mission work of the church in both local societies and presbyterials. On the other hand, there are young women who should be active who are idling on the job.

We must acknowledge that most of us hesitate at times to undertake a new task, but we put the fear of trying aside and forge ahead. This is one of the ways to overcome fear. To keep in mind that the work is important is another way of forgetting one's self, so self-forgetfulness is a way of overcoming fear. To remember that in undertaking some task we are helping some one else bear her burden; this is heartening to all concerned. Why should our fear of trying halt the work of the kingdom? What a blessing it would be to the church if every professing Christian were willing to be used to the glory of God and for the good of man!

Suppose we had today's opportunities but the very limited educational advantages for girls of one hundred years ago or a little earlier, there might be excuse for fear and trembling in undertaking the

organizational work such as we know it. But education is very general, literature is abundant, self-expression is encouraged. The plan of work of today should be undertaken by the girl of today with reasonable assurance of succeeding. Every one should be willing to try to do her part in return for the many blessings enjoyed.

Afraid to try? One day in a small group of Christian women, the matter as to whether one person should conduct the devotional service at every meeting or that each should take her turn was mentioned. The leader of the group said that she had decided to give each one an opportunity! Within the month, she was made aware that several would not attend if her plan went through. Why should this attitude prevail among Christian women? Why should there be a fear to try to lead in this service? Especially, why such a reaction among *Christian women?*

Perhaps one of our worst mistakes in life is to listen to the fear that deters us from trying to do what we know we should do. This bit of homely advice is worth pondering:—"If you have made a mistake, climb over it and go on. Mistakes may *mar the way,* but must not be allowed to *bar the way.*"

YOUNG WOMEN'S SPECIAL FUND

Even though this subject has been before our readers quite often, it seems wise to explain it again. While some may understand it perfectly, there are others who are not just sure what it is all about. They may attribute it to anything special the society may undertake. It is often a question when adding up the points in the Standard of Efficiency what societies will do to earn that point which refers to "a definite share in a foreign or home salary." They see no connection between one of the objects of the Special Fund and this point. Let us review the history of the Fund.

First, may a statement or two be made:—The Fund is not optional in that societies may choose another special in its stead, and get the same credit. It is the responsibility of the Y. W. Department and no other.

When the plan was proposed in General Convention, it was specified that the object should be missionary salaries. These missionaries were already on the field. The special fund would release funds that were being expended towards the support of these particular missionaries. Of course it all hinged on the careful working out of the plan by young women's societies. Only partial acceptance would mean only partial success. Later another object was decided should become part of the special, the support of Pasrur Girls' Boarding School.

Even the amount to be asked of societies was decided in convention. When girls' societies multiplied, another convention action decided to ask a smaller amount for girls under twenty years of age; those twenty or over were asked at the rate of one dollar on the average and the others fifty cents.

For the sake of emphasis, let it be said that this fifty cents or one dollar should be over-and-above the regular monthly pledge. This special may be included in the monthly pledge if one-twelfth of the yearly special be added to the regular monthly pledge and a separate record be made of it.

Sometimes societies hear about something special they would like to espouse, and they reason that the amounts they would normally pay towards Y. W. Special are not so large that they would be missed! But every society has the same right to decline to follow convention-approved legislation. If many societies prove disloyal to convention action, what hope is there of reaching the goal sought? For the encouragement of societies, for quite a

number of years the special was fully paid,—it took care of the several objects. For the last few years this has not been the case. There has been a deficit which had to be made up from regular funds.

Point 6 in the Teen Age Standard is satisfied by taking care of the Young Women's Special Fund. Point 7 in the regular Standard of Efficiency is met by paying the Special Fund.

See the items mentioned at the head of the Y. W. Department of the Magazine. Then try to help make true any request found there.

NEW YOUNG WOMEN'S SOCIETIES

Cleveland Presbyterial—Warren Sallie Black Circle—10 members. The president is Francis Gill.

Des Moines Presbyterial—Newton Laurella Dickson Circle (T)—12 members. Helen McClean is the president. We are glad to welcome these societies into the fellowship of the Department. If other organizations have been formed since the report of last spring and have not yet announced the fact, will you not take care of this very soon. And if your congregation needs another society to give the proper opportunity to the girls, may it arrange to form the society now. Help to keep the mission work among women and children strong and thus make the whole mission work of the church vigorous.

KISKIMINETAS YOUNG WOMEN'S RALLY

The second annual rally of Kiskiminetas Presbyterial Young Women was held on the evening of October 25 at Vandergrift church. While the group was not large as "large" is generally understood—approximately thirty-five, (there are but eight societies in the presbyterial since two congregations with two societies each have been transferred to other presbyteries), yet it was a most enthusiastic group that met for a seven o'clock dinner and program later.

The covered-dish goodies that formed the basis of the meal were prepared by the different societies and served by the Women's society of the hostess church.

Digestion was aided by group-singing at different favorable points, the finale a duet by two sisters.

It was the privilege of the general secretary to enjoy the fine hospitality, to renew old friendships, and to talk over the work of Young Women, looking back to whence the missionary society came, what it has accomplished, and towards an even more prosperous tomorrow. Many questions were asked and answered. Evident interest in the proper execution of the work was the attitude of those present.

The societies were encouraged by the presence and words of the presbyterial president.

A PRESBYTERIAL PROGRAM

Philadelphia Presbyterial had a very attractive booklet for its last meeting. A blue cover, monogrammed, invites inspection of the contents of the book. Two specials in the first session were a "Broadcast" and an exercise by the Juniors of the hostess church, the Dales Memorial.

Between the afternoon and evening sessions was the announcement, "Dinner and Social Hour." Stated thus gives a sort of "comfy" feeling. Light was prominent in theme and devotions, the choir fitting into the scheme,—"Send out Thy Light." The address of the evening was by Mrs. Boobyer on the theme, "The Light Shining in Dark Places." Mrs. Boobyer and Mrs. Randles are both busy at one presbyterial or another giving the story of their eight months visiting the foreign fields.

Girls' Circle Program

MISS HELEN JOHNSTON, 506 Woodbine, S. E., Warren, Ohio

THE CANVAS OF LIFE

INVITATION—Let each girl make a personal call on a prospective member of your society, inviting her to join you at a "Quest Meeting" on your regular night. If any of your members have been irregular in attendance for some months past, they too might be given a little special attention and thus won back to your fold.

A GUIDE conducts the Quest which is held in two homes within reasonable walking distance for a winter evening. (If this is impossible the meeting may be held in the Church and traveling done between class rooms.) Secure a good oil painting or a print, preferably in color, of one of the old masters. Display it prominently. Prepare two sets of identical numbers in different colors and, as the girls arrive, pass these out alternately so that they may be used later in choosing partners.

OPEN THE MEETINGS with a ten or fifteen minute song-feste. Sing only favorite numbers.

GUIDE: (indicating the picture) "When the artist (use name if known) was inspired to do this painting what do you suppose was his first consideration? His pigments? His brushes? His easel? His subject? Perhaps, but the first concern of any artist, after his decision to do a piece, is usually the canvas upon which to paint, its quality, its size, its preparation concern him. It is the foundation upon which his idea is put into visible form. A great deal of the beauty and permanence of his work depends upon the canvas on which he works. Your life is a canvas that may become a beautiful masterpiece or a faded failure—just as you choose. Shall we search tonight for means to develop ourselves? What has the Word of God to say concerning these lives of ours and how we should use them? Let us search for hidden Nuggets that may explain His purpose to us.

(Have the girls choose partners by matching the numbers given out at the door, e. g. a red five is the partner of a blue five, etc. Give each couple a slip of paper with directions where to search, such as, "Look in a green urn on the mantlepiece in the house where a linden tree guards the front door," or "Look where the Postman might put a letter at the third house east of No. 29 Spruce Street." Word your clues so as to be clear and yet require some thought to solve. Neighbors and friends of your society in the vicinity of the meeting will be willing to have you conceal a gelatin capsule in their homes or, if they are to be out for the evening, about their porches, garages, etc. Be sure to ask permission beforehand. If it is damp or snowy weather and you are hiding clues outdoors choose a dry place to conceal them. The capsules can be secured at any drugstore—get the large size and put in them two numbered slips of thin paper each bearing one of the following Bible verses; allowing one capsule for each two girls:

1. Deut. 30:15	11. John 6:35
2. Job 10:12	12. John 6:40
3. Ps. 16:11	13. John 6:47
4. Ps. 36:9	14. John 6:54
5. Ps. 66:9	15. John 6:63
6. Prov. 15:24	16. John 8:12
7. Luke 12:15	17. John 10:10
8. John 1:4	18. John 11:25
9. John 3:36	19. John 14:6
10. John 5:40	20. Col. 3:4

The couples may return to the first home or may go on to another, as you find convenient. Instructions should be given to be

as quick as possible in securing the Nuggets and returning. If you plan to go on to a second home, be sure to put instructions on the cue slips, thus:—"Look under the doormat on the porch across from Dr. Brown's. Upon finding your Nugget return as quickly as possible." (Or . . . upon finding your nugget hurry to 548 Park St.)

QUIET MUSIC on the piano or victrola should greet the searchers upon their return. When all have arrived and settled down the Nuggets should be opened and the Bible verses read as numbered.

GUIDE: "Christ would have us accept His sacrifice and surrender our lives to His Will. When we have done this we live much less for ourselves and more and more for others. For a little while tonight let us think of India.

1st CIRCLE GIRL reviews Chapter III of Moving Millions. To secure attention as you tell of India's Rural Millions pictures of various modes of travel in that land will be effective. Most Libraries have mounted pictures of this nature; consult your Librarian for help. Or you may ask your friends and acquaintances, (also look in the "5 & 10") for a small model of the two wheeled cart of India, (illustrated on page 128 of the text), and use it, a tiny airplane, and a toy motor car to heighten the contrast cited on Pp. 75 and 76. Read and re-read the chapter until you are thoroughly familiar with the message; then pass the author's thoughts along in your own words. Close your remarks with prayer for rural India, not failing to mention the work of our own denomination.

GUIDE: "Our Master is just as concerned about those lives in rural India as about ours here in (insert the name of your own city). He wants us to so order our own existence as to make the most of our opportunities to help others. There are many in India who do need help. They search for spiritual as well as physical healing."

2nd CIRCLE GIRL reviews Chapter IV of the study book using the supplementary material in this issue on the Ministry of Healing in India. Attempt to show the need for Medical Missions; tell of changes and the need for adequate training of native doctors. With information gathered from the last Annual Report (*Womens Missionary Magazine* for July 1938) and from foreign news items in recent issues of the Magazine, tell what your society is helping to do in Medical Centers at Taxila, Jehelum, Sialkot, Pathankot and Pasrur. Appeal to the girls for their help and their prayers to strengthen those now in India's fields of Service.

GUIDE: "Ours is the opportunity, the privilege and the duty to present the canvas of our lives well prepared, unscarred, and of suitable size for the purpose of the Master. Shall we live our lives from day to day for this end?" (With bowed heads all sing in closing "My Prayer," Bible Songs Hymnal No. 251.)

Editor's Note:—Several articles expected from our own field for the "Study Of India" have not been received. It has been necessary to substitute other material. We assume that these have been lost in the mail.

MISSIONARIES' BIRTHDAYS
JANUARY

Miss Mary Frances Lincoln, R.N. . . . . January 5
Miss Kate Spencer . . . . . January 7
Miss Helen C. Sharp, M.D. . . . . January 10
Miss Margaret Murdoch . . . . . January 11
Miss Ruth A. Warnock . . . . . January 14
Miss Grace N. Ranson . . . . . January 16
Miss Ida Whiteside . . . . . January 16
Miss Georgia Wengert . . . . . January 23
Miss Minnehaha Finney . . . . . January 24
Miss Lillian McConnell . . . . . January 28
Miss Addaline Brandon . . . . . January 28
Miss Frances Turk, R.N. . . . . January 28
Mrs. Mary K. Coventry . . . . . January 30
Miss Evva P. Hartig, R.N. . . . . January 31

Home Missions

MRS. WM. COOK, Secretary, 1201 Sixth Ave., Beaver Falls, Pa.

Mrs. Frank Lieske reports one new member in the Sabbath School, and one also in the Women's Group. She is rejoicing over four of her Juniors who have given their hearts to Christ and united with the church. Others are being earnestly prayed for.

Miss Elizabeth Clark writes most encouragingly of the work in Westland Mission. The first Sabbath of the month the attendance in the Bible School was seventy-one compared with fifty-six one year ago. The following Sabbath the attendance was seventy-eight, compared with an attendance of fifty-six one year ago. "All organizations functioning in a co-operative and satisfactory manner, and the fall program well started." She adds, "It's inspiring to have so many men attend the prayer meeting services."

Miss Beth Johnstone Tahoma Terrace Church, Tacoma, Wash., writes, "As this is the month of 'beginning again' in schools and clubs, we have endeavored to stress the importance of 'Beginning again' in all the activities of the Mission. The result after a definite program of interesting the children with the Gospel message is an enrollment of one hundred and five in the Bible School, and in the Home Department of ninety-two.

The worship service continues well attended with Rev. G. G. Wilson bringing the message to a congregation of fifty. This is encouraging when many are away from home, employed in bean and hop canneries. Miss Johnstone attended a Conference in the First Church at which she led a discussion on "Women's Work in a Church." She also was privileged to attend the Fall Retreat of Puget Sound Presbytery held on Vashon Island at the home of Dr. and Mrs. Spalding. She adds, "I am always grateful for the privilege of attending these gatherings as much information and inspiration is gathered through the discussion periods, and a blessing received through "The Quiet Meditation Hours."

Miss Ruth Findley, now working under the Pasadena congregation reports two new classes in the Bible School. Special features are used in the evening services to entice new people to attend. This is followed up with an evangelistic message. An effort is being made to organize the boys into clubs. A survey of the community is being taken, with ninety-one calls for the month.

Miss Mary Jamieson made a total of one hundred and seventy-eight calls in the interest of the work in Stewart Memorial Church, San Francisco. In two months the Sabbath School attendance has more than doubled. At the fall communion five adults united with the church. This church was hostess to the Bay District Rally, held to hear the reports of the W. G. M. S. Convention.

AFTER ONE YEAR AS FIELD SECRETARY

From Nov. 1, 1937 to Nov. 1, 1938.

It has been a very busy year, visiting the Missionary Societies and many of the congregations, Young People's Societies and Sabbath Schools of eleven presbyteries besides rallies, prayer retreats, days of prayer, regular Presbyterial meetings and thank offering services, having traveled many miles—from Chicago to Greensboro, Vermont, from New York to Richmond, Ind., and back again and through the presbyteries—by railway train, bus, or private car.

Talks given numbered 199 to a combined audience of between 11,000 and 12,000 people—an average attendance of 57.

Looking back over the year one is encouraged by the number of women of our church who are interested in

carrying out our Lord's last command to His people to "Go into all the world and preach the Gospel to all people" with the assurance that to Him was given "All power, in heaven and in earth" and His promise "Lo, I am with you alway—unto the end." But, also there are many others about whom we are anxious—who should be members of one or other of our Missionary Societies—so many young women and teen-age girls are not yet enrolled. Let us all work and let us pray for leaders and in the coming year enlist many of these in our organizations. Will not you women who are vitally interested make it your "job" to organize the dozens of fine teen-age girls in our congregations and Sabbath Schools who are willing, and who are able but just need some one to lead them out and start them on their Missionary work.

To all of you where I have visited, greetings, and may God bless you every one. I thank you for many personal kindnesses received. Memories of you start me on my second year with more faith and courage. Thank you.

Sallie E. Dickey.

"THE BLIND RECEIVE THEIR SIGHT" IN INDIA

(Continued from page 197)

great poverty in the case of most of them.

"And the Poor Have the Gospel Preached to Them"

A team of five evangelistic workers carried on an intensive and practical evangelistic campaign. In the clinic, the sheds, the city and the neighboring district they sold 3,600 Scripture portions, chiefly single Gospels, but also several whole Bibles. When one considers that the district is largely Mohammedan these large sales are really surprising.

Daily preaching services were conducted in the hospital, and stereopticon talks on Scriptural themes in the evening. The most fruitful work was done by hours spent in personal talks with inquiring patients and friends. A greater evangelistic opportunity could scarcely be imagined anywhere. To estimate spiritual results is impossible. The physical results are clear and convincing. Hundreds of men and women, whose eyes were blind so that they could see nothing at all, went home rejoicing, having received sight. It is our earnest hope that many also had "the eyes of their understanding enlightened" and could go home rejoicing, that whereas they once were spiritually blind they now can see the wondrous Light of the World.—*The Missionary Review of the World.*

Indian Missions

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

CHIEF JOB CHARLEY'S TESTIMONY*

This day I know that there has been a dawning ray of a new light upon my life, as there was a great joy that came into my life when the fog of darkness was lifted. As I live on this Yakima Indian Reservation I long and hope for something

Job Charley and his wife. Yakima Reservation.

more than this old world can give me for I know it can not give me anything to satisfy this longing in my soul. By this I know that my mind has been renewed, therefore I have a testimony, and it is open to everyone, not only in the words that I speak, but by my life also.

My forefathers had a wonderful testimony, and their advice to us was that we love one another and yield ourselves to the Heavenly Father so that He will anoint us with His love that we may act and speak according to His will and wisdom. That is the reason the longing in my soul can not find satisfaction in this world, because it wants to lie in the comforting arms of my Heavenly Father and to look upon His beauty and glory and to be happy forever.

I have now become an old man, and I have watched with sorrow our young Indian generation, as they go to school, I see them learn many habits, bad habits. Although they are Indians, they do not seem like Indians to me, they are different, they act differently, they speak a different language, and their lives are so darkened that they do not know their own sad condition. I want to thank you, my White Brethren, for purchasing a Church for us, and for your interest in us, and that you love us; my heart has been made glad to see the evidence of your love for us. I just hope and pray that every effort may be made to rescue our younger people from the terrible condition they are in. It saddens my heart to look upon them, and see their nature has become so weakened through transgression that it is impossible for them in their own strength to resist the powers of darkness. Selfishness has taken the place of love and they have been made captives by the powers of evil. Truly, I am happy that we now can have a place of worship where we could invite our young people that they also may have communion with the Heavenly Father.

My dear White Brethren, He has given you a great commission, and you are fulfilling that commission, and the love of the Heavenly Father is revealed in you to us, as you have shown the spirit of unselfish labor for us Indians and of Christian loveliness which I am sure will bring peace and happiness to us.

When you came to this land of ours, you brought your religion and a Book which speaks the same words our Heavenly Father put in our hearts. Now as you see me

*Job Charley is one of our leaders of this Yakima Reservation. In visiting his home he gave me these words to write. As he gave his testimony, it was so beautiful, sweet and touching as he expressed it in the Indian language, and I can not put the spirit in it that he did when he spoke it in Indian.—E. J. Sam.

dressed in this picture, it is the way I dress when I sing praises unto Him. I fear Him, therefore I worship Him. So when you, my White Brethren and we Indians stand together as one in the Heavenly Father, He will bless us and supply our every need. Surely you have made my heart glad, and also many others, and I am sure He has planted that love in your hearts that you even love me, an Indian, and I am happy that you did not waste that love and your substance. Today my heart is glad. Thanks!

A VISION OF THE AMERICAN INDIAN

By EDWARD J. SAM, Indian Evangelist, Yakima, Wash.

If the followers of Christ were awake to duty, there would be thousands where there is one today, proclaiming the Gospel message of love, and all who could not personally engage in the work would sustain it with their prayers, their means and their sympathy, There should be a far more earnest labor for souls among the Christians; so those who are the partakers of the grace of Christ would be ready to make any sacrifice; that others for whom Christ died might share the heavenly gift. Love to Him will be manifested in a desire to work as He worked for the blessing and up-lifting of humanity, which will lead to love, tenderness and sympathy to all man-kind.

We read the words of our compassionate Saviour: "Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest." (St. John 4:35). Surely we need to lift up our eyes and look on the fields and get a vision of lost humanity scattered abroad, as sheep without a shepherd. "Where there is no vision the people perish." (Prov. 29: 18). Our Saviour in His invitation said: "Follow me, and I will make you fishers of men." (Matt. 4:19). And as He looked on the great multitudes he was moved with compassion, because they fainted, then He said to His followers: "Lift up your eyes, and look on the fields." He wanted them to get a vision of lost humanity. Many of us are followers. Have we got the vision of lost humanity?

Rev. G. G. Wilson, who spent over fifty years of his life and time in the service of the Master, came to Granger some years ago and built up a wonderful work there, and his ministry was greatly enjoyed. As a follower of Christ he got a vision of the sad condition of the American Indians. He saw his brethren sending much of their money and missionaries across the ocean, but

Job Charley. Christian Yakima Indian much interested in the work of the little church.

among the Indians he saw a great neglected area, men living in bondage and under restrictions, dejected, poor, weary, discouraged and languishing for what they used to enjoy, because they lost the best they had—their liberty, their happiness, their home and land. What does the White man owe the Indian? Not long ago we camped in a State Park which is open to the public, free to all, but the keeper came to us and saw we were Indians, and said to us, "We charge fifty cents for camping here." I said to him, "You have not paid us for the land you have taken from us."

It was nearly three years ago, that I met a minister from the Mennonite church in Granger, Wash. We were strangers, but met for the first time as brothers in Christ. He told me he had a small congregation of ten people and asked me if I was willing to come to Granger and preach to ten people. I told him I would. The following Sabbath evening I went to Granger, and I was amazed to find the church packed full of people, and many standing for lack of seats.

After the services a very kindly man came to greet me, and there was something about him that I loved. Thank God when His love is shed abroad in our hearts we know one another, even when we are strangers, for the love of Christ is enshrined in our hearts, it is like a sweet fragrance it can not be hidden, and by this, that those that are in Christ know one another, because they are living epistles known and read of all men. Before this time I was much in prayer for missionary work on the Yakima Indian reservation.

That kindly man that came to me after the services in Granger was no other than Rev. Wilson, he at once asked me if I would be willing to take up missionary work among the Indians. I told him it was an answer to my prayer. He immediately wrote to the Women's General Missionary Society which is now supporting this work on the Yakima Indian reservation. I often think of the way Rev. Wilson and I were brought together. "All things are possible to him that believeth" (Mk. 9:23).

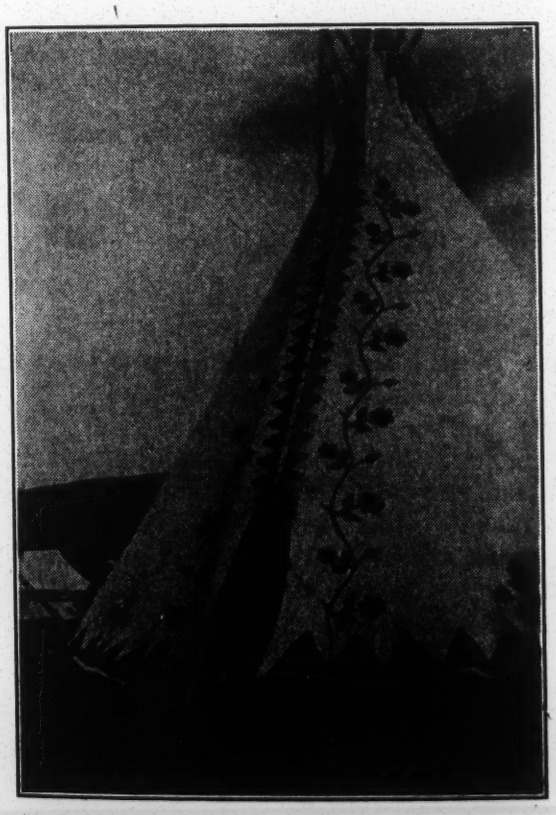
That night I preached dressed in my Indian regalia, and I am sure when he saw me, he knew his prayers were answered. When he spoke to me about mission work on the reservation, I was happy that some one got the vision of the sad condition of the American Indians. I had much praise for the Lord and greatly rejoiced because He answered our prayers, and I am sure God has His hand on this work on the Yakima Indian Reservation. I am very happy for Rev. Wilson who caught the vision of the much-neglected Indians, and was moved with compassion as he saw them drifting down into the gutter of sin, without a shepherd.

I have traveled a great deal as an evangelist, and this work is new work to me, but I have greatly enjoyed it; as it put joy in my heart to see others made happy. In this work I have met up with many oppositions, and many times have been greatly discouraged, as many things come up to hinder the work, but I am glad we can press on, and be strong in the Lord. We find in the Epistle of Paul: "Finally, my brethren, be strong in the Lord, and in the power of His might" (Eph. 6:10).

On the other hand we have had much success and God has blessed our every effort, but surely there is yet much to be accomplished. One can see a sad picture of the Indians still in darkness of heathenism and superstition, and their indifference and prejudice against the white race because of their treatment.

About three or four years ago some men came to our Indians from Washington, D. C. to introduce the Wheeler-Howard bill to them, and

asked them to accept it, and when they did, the Government would do many wonderful things for them. This had so many wonderful promises, that it seemed there would be no such a thing as a depression among the Indians if they accepted it. One of our leading chiefs stood up and said to those men. "Years ago when I was yet a small boy, men looked just like you men here, and they came from the very same place you just came from, they also came with many wonderful promises, and what wonderful things the Government would do for us Indians if we accepted what they had for us. So with their many promises they caused my father and other chiefs to sign some papers. Now from a small boy I have been waiting for those promises to be fulfilled, and now I am an old man ready to pass away from this earth, and I am still waiting for those promises to be fulfilled. Now you come with more promises, and how will I know that you will make your promises good?



Job Charley's tepee. Yakima Reservation.

I am at this time forced to tell my people not to fall for your many wonderful promises." So the Wheeler-Howard bill was rejected by the Yakima Indians. The Indians have been victims of many such dealings in various ways which causes them to be very careful.

May others get the vision of the sad condition of the American Indians so that they may use their means in giving the Gospel message to the Indians.

INDIAN ARROWS FROM SIMNASHO

The Government has completed, with C. C. C. labor, their $100,000.00 dam in the beautiful canyon, called Happy Valley, a mile from Simnasho. On October 9th, an open-air service was held on the concrete floor of the dam. Sacred songs and a Gospel message were given. The green and brown hillsides and the gleaming lake with its boat tied to the shore, the Indians with their colored blankets scattered on the mountain side, the C. C. boys sitting on the concrete wall behind us, the stillness, and the afternoon sun warm on our faces formed an attractive scene which the Lord, the Man of Galilee, must have looked at reminiscently.

The Government is planning to give special treatment courses for those afflicted with trachoma. One center is to be at Chemawa, Oregon, where our older young people go to complete their high school work. We have been burdened to see so many blind or partially blind from this dread disease. Many children have been afflicted and often we have wished that the Savior could touch and heal them as of old. Pray that the people will all be willing to be helped and go where they may get treatment. Pray that not only physical blindness, but the blindness of the heart may be cured.

E. H. C.

Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Station, Pittsburgh, Pa.

MADRAS COMES TO AMERICA
WE'RE HAVING GUESTS NEXT WINTER!

A group of distinguished guests will visit us in February and March, 1939. They will participate in a continent-wide series of conferences designed to acquaint the Christian leaders of Canada and the United States with the significance of the world Christian meeting to be held in Madras in December of this year. The winds may bring cold and snow but the ships that come back from Madras will carry passengers who will walk straight into our hearts. For these will be no ordinary visitors.

At the invitation of more than thirty-five of our cities and states, they will come from one of the historic gatherings of the world Christian Church. In Madras will have gathered men and women of every clime, torch-bearers—or should we say spot-light directors?—for a new day. Their fingers will have rested for weeks on the pulse of the world—the Christian world. They will be able to report to us what is going on behind the headlines. Not the march of death-dealing agencies across the breaking back of the world, for they are dealing with the life-giving message of our Lord to broken hearts and lives in every land.

They will come as friends. Diffident no doubt, for they are shy and not accustomed to our rushing western brusqueness. For years our traders and tourists and movies have been painting a picture of North America far different from that given by our missionaries. So they cannot be quite sure what sort of welcome will await them here. But because this invitation is extended by Christians they accept it as friendly and are coming in that spirit.

They will come as representatives. The Madras meeting will attract some 450 men and women sensitive to the yearning, beating heart of their peoples. Manifestly so great a company would find it impossible to come to North America even for only two months. The half dozen or so to whom the invitation is extended are coming here to speak that message of faith and hope and cheer which Christians alone are able to sound in this world's present desolation of the soul.

These guests of ours will be world correspondents. That is to say, they will come to interpret to us in North America what it is all about. Not simply the Madras meeting. Undoubtedly that will be a great affair and will bear much telling about. But they will have felt the power of an advancing Christian Church all across the world. They will have quickened to the recounting of the achievements of thousands of Christian lives battling against disease, ignorance, spiritual poverty and hate. They can tell how the release that love provides brings a new and more glorious blossoming of the human spirit.

These friends of ours will come as consulting architects. We have been engaged during the last hundred or so years in trying to build a world Christian Church. We didn't always call it by that name, it is true. We used to think of it as saving the souls of "benighted" individuals on the other side of the world. Today we begin to see that a miracle has been worked: that God has somehow overruled our puny though benevolent desires and has bestowed the gracious breath of divinity upon a new-born Church beyond the seas. It is such a tiny Church, ringed around by such antagonistic forces. War is laying waste our civilization. Hatred is being systematically fostered on a hitherto undreamed of scale. The new religion of nationalism is doing its best to annihilate cultures and re-

ligions of many peoples. Certainly the spirit of the Lord seems a very slender and wraithlike power to stand up in defiance of these.

So these consulting-architect guests of ours, representing the hot spots of experience in our world, will come to counsel with us about the further building of this world Christian Church. They will want to talk with us who are the responsible burden-bearers in this North American portion of the world Church. They are expecting to bring us something of their vision of that glorious fellowship of human souls not made with hands but glorified by the spirit of the Living God. They will be sharing with us their knowledge and insight into many of the weak spots in this world structure in their lands. And, sure of our sympathy and cooperation, they will be asking us for the help which the stronger brother should still make available to assure the continued growth in beauty and worthiness of this world Christian community.

What is your hope and your vision for this world Church? Has the full beauty and the glory of the fellowship of Christ ever burst upon your mind and heart? From every nation, out of every condition of life and culture, personalities are being born into the likeness of the Christ. They are living that transforming life in all the dark places of the earth. We belong to that glorious fellowship and next February and March we shall entertain some of the most distinguished members of that company.

And so you'd better begin to get out your best bib and tucker from the mothballs of apathy and isolation. Mental and spiritual bib and tucker, of course. For guests are coming, and, although we never heard of or saw them before, we are going to find them friends.

Foreign Missions Conference of North America.

THE HINDU WIDOW

(Continued from page 202)

So the widow has no thought of her future. She has let herself drift like a helpless straw on the ocean of time and is flowing with the current unmindful of where she goes. She has no hopes, no expectations and is prepared for the worst. This is the time for the Hindus' crucial test. Will the Hindu continue his cruel treatment toward the widow and be stigmatized by the rest of the civilized people or will he rise to the occasion and prove to the world that he is really a descendant of the sages and saints who were the first harbingers of a new light to an ignorant world enveloped in darkness. It is not the widow but the Hindu community that stands before the bar of public opinion for judgment. Will the community account for its sins against the widow: Will it undertake to heal the bleeding wound of her heart? Upon the answer depends the future, not of the widow, for the widow sits unconcerned, but of the Hindu community and its great and glorious civilization."

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

The Junior Special for the year 1938-1939 *is the support of Bible Women in India. The amount asked is* $2,000.00.

THE WEDDING OF A BIBLE WOMAN

By MISS RUTH A. WARNOCK
Sargodha, India

The Sargodha mission bungalow was the center of much coming and going on June 30, one of the hottest days of last summer. It was the wedding day of Allah Rakkhi Sohn Lal, one of the Sargodha District Bible women to Nazir Allah Ditta, a young man who had just finished his course in the Theological Seminary in Gujranwala and who hoped soon to be ordained and installed pastor of a village congregation in Gujranwala District.

The bride was a young woman of twenty-two; her home was in Hazro, a very wicked and bigoted Mohammedan city in Campbellpur District. She knew what hardship and persecution for the sake of Christ meant. She had been taunted, ridiculed, and stoned in the streets of that ancient city because she bore the hated name of Christ.

The bridegroom was the son of a former pastor in Gurdaspur District and had been rooted and grounded in the Christian faith from childhood. With him had come his elder brother, Master Bashir-ud-Din, head of the mission high school for boys in Dhariwal;

Wedding of Allah Rakhi. (Bible Woman before marirage).

a younger brother, John Alim, who was formerly a teacher on the staff of Gordon College, Rawalpindi, but who is now a member of the staff of Ewing Christian College, Allahabad; a sister who is a teacher in the John and Jane Denham High School for Girls in Pathankot. These, together with several friends and relatives of the family, had come in on the early morning train.

All day there was bustle and confusion. The guests must be fed, the church decorated, the last details of the wedding attended to. Five o'clock in the afternoon was the hour set for the ceremony.

It was Thursday, the day for our weekly prayer-meeting, and the pastor had announced on the previous Sabbath that the prayer-meeting would precede the wedding ceremony so when the wedding party arrived at the church the congregation was already assembled waiting for us and the sound of singing greeted our ears.

The bridal party walked in quietly and took the places reserved for them in the front of the church.

Palms, roses, and blossoms of the oleander and crepe myrtle adorned the building. The fragrance of the jasmine which hung in heavy garlands around the neck of both the bride and the bridegroom filled the air.

The service was short and impressive as the two young people stood in the presence of the whole congregation and took upon themselves the solemn marriage vows. With the bride stood her sister, a young girl reading in the normal department of the Sialkot Girls' Boarding School. Dressed in a simple but pretty sari of white silk, the bride looked lovely. To be sure her face showed not the slightest gleam of joy or happiness but that was only as it should be for according to the Indian idea the bride must, under no circumstances, look happy on her wedding day.

With the bridegroom stood his younger brother, John Alim.

After the wedding the guests returned to the mission house for dinner. About seventy were served pilao, curry, and ice cream. At ten o'clock the wedding party left for Dhariwal, the home of the bridegroom's elder brother, Master Bashir-ud-Din.

I am sure if this young couple knew I was writing they would join me in asking you to pray for them in their new home. They have a wonderful opportunity, it seems, to witness for Christ. They desire to do this. Pray that nothing may hinder them in this service.

THE EXPERIENCES OF SOME BIBLE WOMEN IN INDIA

By LAURA CLELAND McARTHUR
Gujranwala, India

Seeking and Finding Peace

R——— K——— was living happily in her home with her husband and two little boys, happy except for one thing, in the hearts of both husband and wife was the longing to know God, and to have their sins forgiven. Whenever anyone came that he thought might give any information, the husband asked their great question, but no one who knew came their way. Both the husband and the children died. Now that R——— K——— was left alone she started out to make pilgrimages to the so-called "holy places" hoping to find the peace she wanted. The expenditure of a great deal of time and money and the enduring of much in the way of fasts, etc., did not bring peace. At last a Bible woman came bringing the Gospel, and here she found what she had so long wished for. She could not acknowledge Christ in the home of her brother with whom she now lived, for whenever she brought home a New Testament he would burn it up, so she planned to run away. When she did find opportunity she made her

way in the night to the home of the Bible woman to find her praying and waiting for her, for she had felt that R——— K——— would come that night. She had to be hid for a time till the worst of the anger of her relatives had passed, but then she let them know where she was and when they came she preached the Gospel to them, and has had the joy of knowing that some have believed in their hearts even though none perhaps made open confession. R——— K——— soon took up the work of a Bible woman which she still carries on, in the winter in the villages, and in the summer in the homes of the city.

Story Telling Contests

Sialkot Presbyterial has story-telling contests for illiterate women on Temperance subjects. The winners of local groups were sent to the Presbyterial meeting to compete, where for the first time, perhaps, they met with a group of Christian women outside their own congregation. Our Bible women took the responsibility for giving out stories and giving practice time to the women. When a group was ready we went to hear and judge their stories. What fun it was to hear young women and old women, stout women and lean women, serious and funny, rise and tell their stories in their own words. One held her baby on her hip as she recited. All were self-conscious but some were able to put real fervor into their reciting. The rivalry was stimulating, and on Contest night the Bible women brought forth their contestants with surprising results.

Sympathy Opens a Door

Mrs. S——— had been experiencing a good deal of hostility in her neighborhood for the Non-Christians had heard that she tried to get people to become Christians. One day a Mohammedan neighbor died. According to Indian law the burial must take place the same day as the death, which would be long before the daughter could possibly arrive, as she lived at a distance. What could they do? The daughter would be heart-broken never to see her mother's face again. In their need they turned to the one person who was always ready to help and serve in spite of opposition. Would Mrs. S——— arrange to take a picture of the corpse for them? She had no camera but succeeded in borrowing one and took the picture, amidst wailing and beating of breasts. Then what an audience she had for the message of the One who is the Resurrection and the Life! Because her life before them was an exemplification of that Life, their hard hearts were softened, and now the doors of that neighborhood are wide open to the Gospel.

Prevailing Prayer

K——— had no education except that one of the missionaries had taught her to read. The death of her son, an only child, was a great grief, but so manifest was the power of God in keeping her in this time of trial that a great impression was made on her neighbors. Later she took into her home a nephew whom she mothered, but his father did not relinquish his hold on the boy and later tried to get him married to a girl who was a Roman Catholic and illiterate. K——— felt this would be a great mistake, so she made it a special matter of prayer. (Her usual habit is to arise for prayer at 4 a. m.) She held on in prayer about the marriage until the father dropped it. Another arrangement was later made that seemed in every way suitable, so now they are a happy family and these women who call each other "mother-in-law" and "daughter-in-law" are as happy as are most mothers and daughters. This young couple have recently lost their baby, but again the witness to His power to keep has testified for Christ.

Temperance and Reform Department

By MRS. HARRIET S. BOOBYER, Secretary, 904 Publication Bldg., Pittsburgh, Pa.

IF

Women to-day hold

70 per cent of all national wealth
80 per cent of all savings accounts
65 per cent of all railroad stocks
48 per cent of all railroad stocks
44 per cent of all utility stocks
25 per cent of all jobs
40 per cent of all real estate titles
54 per cent of the preferred stock in 39 leading corporations and purchase 85 per cent of all merchandise sold.

THEN

Perhaps women are largely responsible for the fact that since 1932
Gifts for the support of churches decreased 30 per cent
General benevolences decreased 29 per cent
Contributions to community chests decreased 24 per cent
And gifts to colleges decreased 18 per cent,

WHILE

In the same period, expenditures for cosmetics, theatres, cigarettes, movies, automobiles, jewelry, radios AND LIQUOR have increased by 25 *per cent to as much as* 317 *per cent.*

IT WOULD BE WELL

To look at the relationship of the money spent for liquor to the number of people employed in this industry and others.

FOR

One million dollars spent
For furniture would employ 339 persons
In railroad repair shops, 393 persons
For boots and shoes, 336 persons
For men's and boys' clothing, 309 persons
For women's and children's clothing, 226 persons
For house furnishings, 191 persons

AND FOR LIQUOR, ONLY 95 PERSONS!

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., Ninth Street, Pittsburgh, Pa.

For current STUDY BOOKS please refer to the November Magazine.

SUPPLEMENTARY MATERIAL FOR INDIA PROGRAMS

There were a number of errors in our announcement of supplementary material in the November issue, so we repeat a part of that announcement here. We continue to offer the *packet* of our own leaflets on India at 30c. Any particular leaflet may be had in any quantity at the price listed in our Catalog.

POEMS:

A group of three of Kipling's poems:

Song of the Women

Recessional

Paget, M. P.—the group for 5c.

A MONOLOGUE and two poems:

Monologue—Flower Prays for a Son

Poem—The New Wife

Poem—The Building Song. This is especially fine for the last chapter in *Moving Millions*.—the group for 5c.

STORY:

How Papamma Learned to Say, "Good Morning, Father."—5c.

PLAYS on India:

Mrs. Tripp Changes Her Mind—3 women — tourist, missionary teacher and Indian woman. Shows need for mission schools. —5c.

Before the Meeting—A Hindu, a Parsee, and a Mohammedan woman—5c.

The Call From Afar—5 characters —5c.

Following in His Steps — Reader and 13 characters, 7 of whom are children—5c.

Along An Indian Road — Medical —15 characters—5c.

Other Plays:

Tying Up to the Church—8c.

Men Discuss Missions—5c.

A NEW GAME on India by Mrs. E. D. McKune—50c.

FOR JUNIORS:

A Sari for Sita—Picture and Story booklet—25c.

Children of Mud Villages—This is a group of charming stories written by Mrs. Marjorie Ward Alter of our India Mission and illustrated with silhouettes typical of India.—35c.

Missionary Review of the World—October issue—25c.

WORLD DAY OF PRAYER FEBRUARY 24, 1939

The World Day of Prayer material is unusually attractive this year. We can supply you with the following:

Call to Prayer—free.

History and Account of 1938 observance—single copy free.

Poster (11 x 17) 5c each.

Adult Program—"Let Us Put Our Love Into Deeds—And Make It Real."—2c each; $2.00 per hundred.

Young People's Program —"And Who Is My Neighbor?" — 1c each; $2.00 per hundred.

Children's Program—"God's Children Live in Many Lands."—1c each; $1.00 per hundred.

We shall appreciate early orders, especially those for Children's and Young People's programs. Demand for these two last is limited and therefore we place a much smaller order for them; but if your order reaches us in good season we can supply you with any quantity.

A Few Statistics*

POPULATION BY RELIGION IN INDIA

Hindu	239,195,140
Moslem	77,677,545
Buddhist	12,786,545
Christian (1931)	6,296,763
Estimated Christian (1937)	7,304,255

Lesser groups include Sikh, Jains, Zoroastrians, Primitive, Jews and Unreturned.

Total for India and Burma	353,873,778

CHRISTIAN EDUCATION IN INDIA

	Institutions	Students
Elementary Schools	13,330	611,730
Secondary Schools	302	67,229
Colleges	31	11,162
Theological Schools	25	556
Bible Training Schools	74	2,855

CHRISTIAN MEDICAL WORK

Hospitals	256
Dispensaries	250
Sanatoriums	10
Leper Homes	38
Medical Schools	3
Doctors, Foreign	350
Doctors, National	390
Nurses Foreign	300
Nurses, National	900
In-patients	285,000
Out-patients	2,600,000

THANK OFFERING DEPARTMENT

(Continued from page 218)

Treasurer by December 15 in order that all amounts be received by the General Treasurer before the day of closing the accounts. As we enter the New Year we also open the books of another Thank Offering year. The Thank Offering Secretaries of all societies will wish every member of her society to have a Thank Offering box ready to receive the expressions of gratitude for His gifts in 1939. These should be ordered at once. May we have reason to express our gratitude daily in the coming New Year.

SENIOR LIFE MEMBERSHIPS

From October 1, 1938 to November 1, 1938
$25.00 Each

17. Sara A. Ramsey——Evans City, Pa In memory of Mrs. Anna C. Ramsey
18. Mrs. H. J. Emmons, Lyndhurst, N. J. By Mrs. J. Aldridge.
19. Mrs. James L. Carlisle, Turtle Creek, Pa. By W. M. S., Bethel Allegheny.
20. Martha L. Junk, Vanderbilt, Pa. By sister, Charlotte.
21. Nettie Fitzgerald, Livermore, Pa. By her brother and sister-in-law, Mr. and Mrs. B. H. Fitzgerald.
22. Susannah McKeown Hutchison, Tanta, Egypt. By Y. W. M. S., DeLancey, N. Y.

*Figures from Stateman's Year Book, Directory of Christian Missions and Journal of Christian Medical Association of India Burma and Ceylon.

Tributes

MRS. SAMUEL DODDS

The members of the Alice Dodds Missionary Society of Grove City, Pa., wish to pay a loving tribute to the memory of Mrs. Dodds, who organized the society, and strongly supported the organization throughout the years, by her gifts and prayers. We who knew her intimately can truly say, "She was a Christian of the highest type." Her beautiful Christian character endeared her to all. Her example in Christian service was an inspiration to others, for her joy in life, was, her work in the extension of the Kingdom of Christ. When her work was completed, she heard the Master say, "Well done good and faithful servant, enter thou into the joy of thy Lord." The world is better for Mrs. Dodds having lived, for she chose the "better part," and her influence will live. To her loved ones, we extend our love, and sympathy.

Committee.

MRS. SADIE KIRKPATRICK

The members of the Women's Missionary Society of the United Presbyterian Church, Cherry Fork, Ohio, desire to pay this tribute of love and respect to the memory of our beloved charter member, Mrs. Sadie Kirkpatrick.

On September 9, 1938, she heard her Master's call to "Come Higher" and left the earthly tabernacle in which she lived for nearly 86 years, to find eternal life, rest, and peace in the land of perfect day.

In her going we have lost a most valued member of the church and missionary society and time cannot erase from our memory the tender tones of her voice as she led us to the Thone of Grace in prayer and praise.

Her love for the Lord's House, the Lord's Day, her untiring labor and devotion to His cause in the homeland and foreign mission fields, challenge us "to arise and work while it called day for the night cometh when no man can work."

Early in life she found Christ and the hope, which we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vale; thus her life was one of blessing and encouragement to all who were privileged to know this gracious woman.

A pilgrim has found the end of the way,
Found a home, friends and loved ones
Which were lost for a day;
Found the Master and Maker,
Found faith turned to sight
In the land of God's Sunshine
And endless delight.

Members of the Women's
Missionary Society.

MRS. ELLA LYLE GUTHRIE

We, the members of White Oak Springs Women's Missionary Society of Conequenessing, Pa., and vicinity, wish to pay loving tribute to the memory of Mrs. Ella Lyle Guthrie, who entered her heavenly home June 30, 1938.

She was a member of our society and its president for fifteen years. She was also a member of our Young Women's Missionary Society, teacher of the Young Women's Bible class, and attended with her husband all meetings of the Y. P. C. U.

She was greatly missed by these organizations, when her husband, Rev. W. E. Guthrie, retired from the pastorate of our church three years ago. Their home has since been in Saint Clairsville, Ohio.

We extend sympathy to her husband, sons and families.

Mrs. P. C. Anderson,
Mrs. C. R. Lobaugh,
Committee.

THE IDEAL GIFT AT ALL TIMES

GOD'S MINUTE...

Here is a marvelous collection of 365 Daily Prayers, each 60 seconds long, written by 365 of the most eminent preachers and laymen in the world. Cloth, 60 cents; Limp Leatherette, $1.00; Art Leather, $1.50.

A Spiritual thought for every day

GOD'S MESSAGE..

365 prominent clergymen have chosen their favorite Scripture passage, and, with this as a text, have written a Message that quickens faith, brings comfort. Cloth, 60 cents; Limp Leatherette, $1.00; Art Leather, $1.50.

A daily reminder of the giver

THE JOHN C. WINSTON CO., Winston Bldg., Phila.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

Miss Helen Artman, 1920 — Sialkot City
Miss Kathryn Beattie, 1920 — Lyallpur
Miss Minnie Beatty, 1912 — Abbottabad
Miss Hazel Bennett, 1908 — Gujranwala
Miss R. Jean Black, 1921 — Sheikhupura
Miss Adah P. Boggs, R.N., 1938 — Gujranwala
Miss Lois Boyd, 1918 — Sangla Hill
Miss Frances E. Brown, 1927, 1937 — Lyallpur
Miss Theresa I. Brownlee, 1922 — Gujranwala
Miss Lois Buchanan, 1910 — Pathankot
Miss Marie Cash, 1926 — Sialkot City
Miss Evelyn Cathcart, 1925 — Rawalpindi
Miss Margaret Fehlman, 1918 — Zafarwal
Miss Betsy Fleming, 1918 — Sargodha
Miss Eva M. Hewitt, 1930 — Campbellpur
Miss Alice G. Hill, 1938 — Gujranwala
Miss Janette Howland, 1921 — Campbellpur
Miss Reba C. Hunsberger, M.D., 1921 — Sialkot City
Miss Flora Jameson, 1903 — Sangla Hill
Miss Mary Kyle, 1904 — Gujranwala
Miss Olive Laing, 1912 — Sialkot City
Miss Sarah Jane Lamont, 1928 — Sialkot City
Miss Mary Frances Lincoln, R.N., 1920 — Sargodha
Miss Laura R. MacLachlan, 1938 — Gujranwala
Miss Elizabeth F. McConnell, R.N., 1931 — Jhelum
Miss Lillian A. McConnell, 1902 — Jhelum
Miss E. Marjorie McCrory, 1936 — Gujranwala
Miss Evelyn M. McKelvey, R.N., 1938 — Sialkot City
Miss Marian T. Peterson, 1930 — Rawalpindi
Miss Willa M. Ramsey, 1921 — Sialkot City
Miss Grace N. Ranson, 1936 — Sangla Hill
Miss Louise Scott, 1916 — Gujranwala
Miss Helen C. Sharp, M.D., 1932 — Sialkot City
Miss Kate E. Spencer, 1918 — Sargodha
Miss Vivian Trimble, 1921 — Gurdaspur
Miss Ruth A. Warnock, 1913, 1936 — Sargodha
Miss Helen V. Weede, 1928 — Gurdaspur
Miss Georgia Wengert, 1920 — Pasrur
Miss Dora A. Whitely, 1911 — Pasrur

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884 — 211 Mamillah Rd., Jerusalem, Palestine

NOW IN THIS COUNTRY

Miss Ruth Ardrey, 1921 — 826 S. Ogden St., Denver, Colo.
Miss Roma B. Beatty, 1909 — Shadyside, Ohio
Miss N. Addaline Brandon, 1931 — 55 Elizabeth St., Hartford, Conn.
Miss Vida J. Graham, 1922 — Bisbee, N. Dakota
Miss Evva P. Hartig, R.N., 1924, 904 Publication Bldg. — Pittsburgh, Pa.
Miss Kate A. Hill, 1896 — Eldora, Iowa
Miss Glendine Lundquist, R.N. — Lutheran Hospital, Moline Illinois
Miss Maude Miller, 1925 — Electric Ave. and 6th St., Lewistown, Pa.
Miss Margaret Murdoch, 1924 — Cambridge, N. Y.
Miss Laura Reynolds, 1924 — 100 Crosley Ave., Kenmore, N. Y.

RETIRED

Miss Emma Dean Anderson, 1881 — 231 Franklin St., Slippery Rock, Pa.
Miss Laurella G. Dickson, 1897 — 218 W. 87th St. Wilmington, Del.
Miss Ella M. Gordon, 1893 — Pattersonville, N. Y.
Miss Mary A. Lawrence, 1893 — Harmarville, Pa.
Miss Mary E. Logan, 1891 — Rushville, Ind.
Miss Rosa McCullough, 1879 — Greenwood, Mo.
Miss Henrietta A. Moore, 1898 — 133 Grove Street, Eustis, Florida

EGYPT

Miss Hazel E. Anderson, 1937 — Cairo
Miss Ella M. Barnes, 1911 — Cairo
Miss Margaret A. Bell, 1901 — Fayoum
Miss Helen R. Brownlee, R.N., 1934 — Assiut
Miss Leota Cabeen, 1909 — Alexandria
Mrs. Mary K. Coventry, 1918 — Benha
Miss Anna B. Criswell, 1905 — Assiut
Miss Mary F. Dawson, 1922 — Cairo
Miss Lucia Dwight, 1919 — Beni Suef
Miss Davida Finney, 1915 — Assiut
Miss Alta G. French, 1925 — Beni Suef
Miss Elsie French, 1909 — Cairo
Miss Martha C. Glass, 1922 — Cairo
Miss Eulalia D. Grether, 1929 — Tanta
Miss A. Constance Harper, 1937 — Cairo
*Miss Rena L. Hogg, 1899 — Assiut
Miss Lois D. Kingan, 1926 — Benha
Miss Lucy Lightowler, 1921 — Cairo
Miss Helen J. Martin, 1915 — Cairo
Miss E. Roxy Martin, 1901 — Minia
Miss Dora B. Mason, 1918 — Assiut
Miss Ruth McCleery, 1931 — Luxor
Miss Jeannette McCrory, 1916 — Minia
Miss Evelyn McFarland, 1919 — Cairo
Miss E. McKibben, R.N., 1924 — Tanta
Miss Mabel McMichael, 1937 — Cairo
Miss Sarah B. Meloy, 1923 — Cairo
Miss Helen J. Noordewier, 1921 — Luxor
Miss Marion A. Paden, 1902 — Tanta
Miss Frances Patton, 1922 — Mansura
Miss Stella Robertson, 1922 — Cairo
Miss Martha A. Roy, 1938 — Cairo
Mrs. Rachel Tracy Seiver, 1925 — Fayoum
Miss Edna B. Sherriff, 1920 — Alexandria
Miss Jane C. Smith, R.N., 1922 — Cairo
Miss Nellie C. Smith, 1911 — Cairo
Miss Marie F. Tait, 1925 — Zagazig
Miss Mary L. Thompson, 1917 — Assiut
Miss Helen M. Walker, 1930 — Assiut
Miss Laura B. Walker, 1904 — Mansura
Miss Ethel L. Weed, 1919 — Alexandria
Miss Ida B. Whiteside, 1913 — Luxor
Miss Esther W. Wilson, 1919 — Luxor
Miss Ruth A. Work, 1904 — Assiut
Miss Laura Wright, 1921 — Tanta
Miss Elizabeth Wilson, 1932 — Tanta

NOW IN THIS COUNTRY

Mrs. Ada A. Dunlap, 1926 — 533 W. Ninth St., Albany, Oregon
*Miss Minnehaha Finney, 1894 — 121 N. 7th St., Sterling, Kan.
Miss Alice Grimes, 1924 — Claysville, Pa.
Miss Alfretta M. Hammond, 1904 — State Hospital, Warren, Pa.
Miss Bernice L. Knowles — Box 95, West Dennis, Mass.
Miss Lillian McClelland, 1923 — 1501 N. 3rd Ave., Tucson, Ariz.
Miss Carol E. McMillan, 1906 — Aledo, Ill.
Miss Venna R. Patterson, 1924 — 923 6th St., Nampa, Idaho
Miss Elizabeth S. White, 1924 — 2411 Osgood St., N. S., Pittsburgh, Pa.
Miss Ruth M. Williamson, 1924
Miss Margaret A. Work, 1924 — Fort Morgon, Colo.

THE SUDAN

Miss Isabel Blair, 1922 — Omdurman
Miss Mary E. Cole, 1919 — Khartum North
Miss Una Cole, 1918 — Khartum North
Miss Elsie E. Grove, 1912 — Doleib Hill
Miss Ray Huffman, R.N., 1924 — Nasir
Miss Marguerite McClellan, 1926 — Khartum North
Miss Aulora R. McIntyre, 1911 — Wad Medani
Miss Mary Jane McKnight, 1922 — Khartum
Miss E. Verna Pillow, 1930 — Omdurman
Miss Ellen P. Smith, 1938 — Nasir

NOW IN THIS COUNTRY

Miss C. Blanche Soule, R.N., 1921 — 6817 Cresheim Rd., Mt. Airy, Philadelphia, Pa.
Miss Frances Turk, R.N., c/ Margaret Lowry — 1009 Franklin Ave., Wilkinsburg, Pa.

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1921 — Addis Ababa
Miss Marjorie Faught, R.N., 1933 — Addis Ababa
Miss Ruth Nichol, 1933 — Addis Ababa

* Retired from active service.

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(c/o American Mission should be added to each foreign address)

EGYPT

Dr. and Mrs. J. W. Acheson — Cairo
Dr. and Mrs. C. C. Adams — Cairo
*Rev. J. R. Alexander, D.D. — Assiut
Dr. and Mrs. E. M. Bailey — Minia
Dr. and Mrs. E. E. Elder — Cairo
Dr. and Mrs. W. T. Fairman — Cairo
Rev. and Mrs. Dalton Galloway — Beni Suef
Dr. and Mrs. H. K. Giffen — Assiut
Rev. and Mrs. W. P. Gilmor — Alexandria
Rev. and Mrs. E. E. Grice — Mahalla Kabir
Rev. and Mrs. F. D. Henderson — Assiut
*Dr. and Mrs. L. M. Henry — Assiut
Dr. and Mrs. W. W. Hickman — Assiut
Dr. and Mrs. H. S. Hutchison — Tanta
Rev. and Mrs. E. R. Jamieson — Tanta
Rev. and Mrs. W. B. Jamison — Tanta
Rev. and Mrs. H. E. Kelsey — Fayoum
Rev. and Mrs. James E. Kinnear — Mansura
Dr. and Mrs. C. A. Laughead — Assiut
Dr. and Mrs. F. C. McClanahan — Assiut
Dr. and Mrs. N. D. McClanahan — Assiut
Mr. and Mrs. J. Wilson McCutchan — Assiut
Prof. and Mrs. M. C. McFeeters — Assiut
Rev. and Mrs. H. A. McGeoch — Benha
Rev. and Mrs. Willis A. McGill — Cairo
Dr. and Mrs. R. T. McLaughlin — Cairo
Dr. and Mrs. W. T. Moore — Tanta
Mr. and Mrs. W. W. Nolin — Alexandria
Dr. and Mrs. H. E. Philips — Alexandria
Dr. and Mrs. W. H. Reed — Minia
Dr. and Mrs. W. J. Skellie — Luxor
Dr. and Mrs. F. M. Thompson — Tanta
Dr. and Mrs. F. Scott Thompson — Assiut

ON FURLOUGH

*Rev. S. G. Hart, D.D. — New Wilmington, Pa.
Dr. and Mrs. C. P. Russell — 500 Schaff Bldg., Philadelphia, Pa.
Dr. and Mrs. A. A. Thompson — New Concord, O.

PUNJAB, INDIA

Dr. and Mrs. D. E. Alter — Rawalpindi
Dr. and Mrs. Stuart Bergsma — Taxila
Rev. and Mrs. James D. Brown — Sialkot
Rev. J. G. Campbell, D.D. — Pasrur
Dr. and Mrs. H. C. Chambers — Gujranwala
Rev. and Mrs. Wilbur C. Christy — Sialkot
Rev. E. V. Clements — Badomali
Rev. and Mrs. J. H. Colvin — Gujranwala
Prof. and Mrs. W. J. Downs — Rawalpindi
Dr. and Mrs. J. C. Heinrich — Martinpur, Sheikhupura Dist.
Rev. and Mrs. J. A. McArthur — Gujranwala
Dr. and Mrs. J. A. McConnelee — Gujranwala
Rev. and Mrs. Robert Maxwell — Sialkot
Rev. and Mrs. Paul A. Miller — Zafarwal
Mr. and Mrs. C. C. Millson — Gujranwala
Rev. and Mrs. Hugh M. Milne — Gujranwala
Dr. and Mrs. S. C. Picken — Sargodha
*Rev. E. L. Porter, D.D. — Taxila
Miss Gwynaeth R. Porter, R.N. — Taxila
Rev. and Mrs. Jay W. Ranson — Sangla Hill
Rev. and Mrs. W. H. Ross — Lyallpur
Mr. and Mrs. C. A. Stewart — Dhariwal
Rev. and Mrs. J. H. Stewart — Pathankot
Dr. and Mrs. R. R. Stewart — Rawalpindi
Rev. and Mrs. Wm. Sutherland — Campbellpur
Mr. and Mrs. F. A. Whitfield — Gujranwala

ON FURLOUGH

Rev. and Mrs. J. C. Alter — 6457 Benvenue Ave., Oakland, Calif.
*Dr. and Mrs. M. M. Brown — R. F. D., Camp Creek, Greeneville, Tenn.
Mrs. J. G. Campbell — 541 Spring St., Wooster, O.
Mrs. E. V. Clements — New Wilmington, Pa.
*Rev. and Mrs. Osborne Crowe — New Wilmington, Pa.
Rev. and Mrs. J. B. Cummings — Payne Hall, Princeton, N. J.
Rev. and Mrs. R. A. Foster, Missionary Apt. 2 — 834 Ridge Ave., N. S., Pittsburgh, Pa.
*Rev. D. R. Gordon, D.D. — 2330 Carroll Park, S., Long Beach, Cal.
*Dr. and Mrs. J. H. Martin — New Concord, O.
Mr. and Mrs. W. H. Merriam — Coalmont, Col.
Rev. and Mrs. H. S. Nesbitt — 288 Elmwood Ave., Wollaston, Mass.
Dr. and Mrs. H. J. Stewart — New Wilmington, Pa.

THE SUDAN

Rev. and Mrs. W. J. Adair — Nasir, Sobat River
Rev. and Mrs. J. L. Anderson — Omdurman
Dr. and Mrs. V. F. Dougherty — Nasir, Sobat River
Rev. and Mrs. Leander Finley — Omdurman
Rev. and Mrs. J. Alfred Heasty — Doleib Hill, Malakal
Rev. and Mrs. W. D. McClure — Akobo Post, Malakal
Mr. and Mrs. J. P. McKnight — Khartum
Dr. and Mrs. Paul J. Smith — Nasir, Sobat River

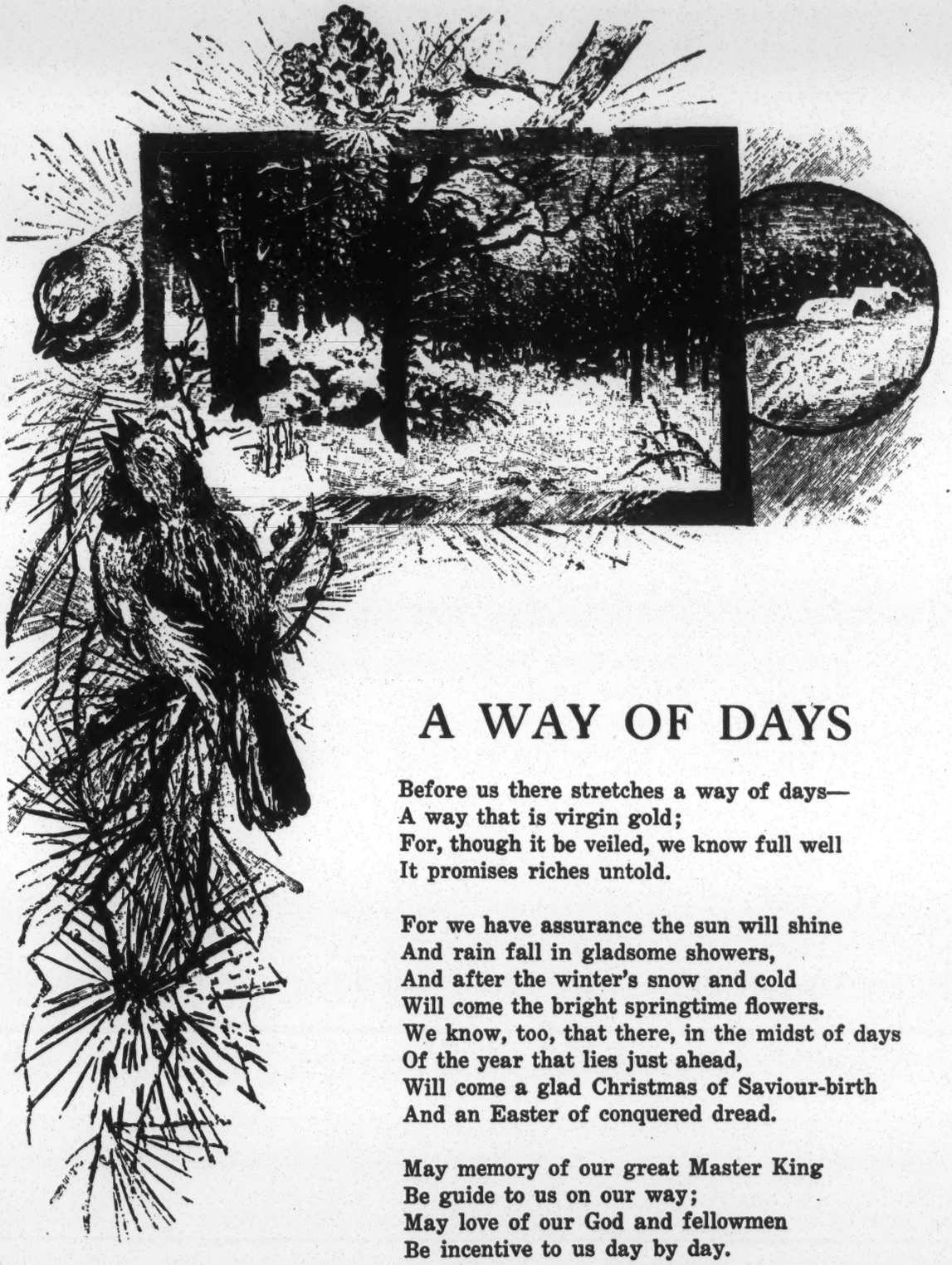
ON FURLOUGH

Dr. and Mrs. R. F. Shields — 5821 Maryland Ave., Chicago, Ill.
*Dr. and Mrs. G. A. Sowash — Torrington, Wyo.

ETHIOPIA

Dr. and Mrs. John A. Cremer — Addis Ababa
Rev. and Mrs. D. C. Henry — Addis Ababa

(*) Retired from active service.



A WAY OF DAYS

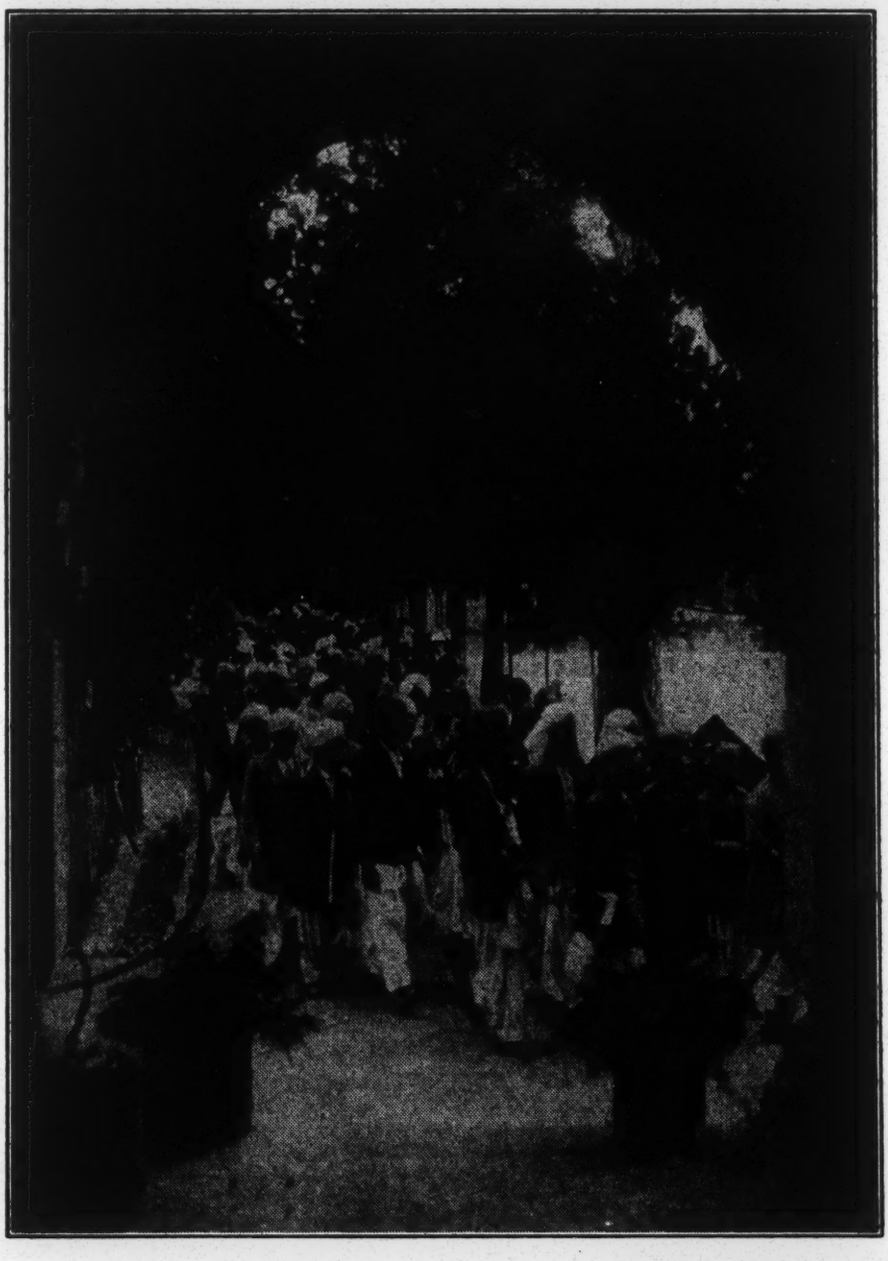
Before us there stretches a way of days—
A way that is virgin gold;
For, though it be veiled, we know full well
It promises riches untold.

For we have assurance the sun will shine
And rain fall in gladsome showers,
And after the winter's snow and cold
Will come the bright springtime flowers.
We know, too, that there, in the midst of days
Of the year that lies just ahead,
Will come a glad Christmas of Saviour-birth
And an Easter of conquered dread.

May memory of our great Master King
Be guide to us on our way;
May love of our God and fellowmen
Be incentive to us day by day.

(Mrs. Chas. W.) Elsie Wehling Fulton,
Secretary of Prayer Groups.

A LITTLE TIME APART



Picture by Willard Price

Student Procession, Gordon College, Rawalpindi, India. Gordon College is the only college supported by our mission in India. Dr. R. R. Stewart is President.